

THE CRITICAL REVIEW.

For the Month of June, 1770.

ARTICLE I.

History of the Lower Empire, beginning from Constantine the Great, translated from the French of M. Le Beau. Vol. I. 8vo. Pr. 5s. boards. T. Davis. Concluded.

THE part of M. le Beau's history of the Lower Empire, which we have now under consideration, is of such importance, that we thought it deserved to be criticised in a separate article, as it contains many of the most striking and remarkable events which occur in any period of the Roman History. That great and important revolution in religion, whereby Christianity, which had so long been persecuted, became the established worship throughout the whole extent of the Roman empire; and the Christians, who had till then assembled in the fields, or in deserts and unfrequented places, were allowed to build churches, and for numbers and rank surpassed the Pagans, by whom they had so long been tyrannized; the rise of Arianism, and the several councils occasioned by the disputes between the orthodox and the heterodox, the transferring of the seat of empire to Constantinople: all these circumstances concur to render this part of history remarkably interesting. Another particular, which recommends this work to the public notice, is the mixt character of Constantine the Great, who makes the principal figure in it: that emperor was guilty of some crimes, which recalled the memory of the bloody reign of Nero, at the same time that he had a zeal for religion, which caused his relicks to be preserved by the Roman Catholics, and made the modern Greeks give him

the title of Equal to the apostles. By his natural character he was good and merciful, but became cruel and sanguinary through passion. It must be acknowledged that he loved the church, and that she is indebted to him for her liberty and splendor; but, easy to be seduced, he tormented her when he thought to serve her: relying too much upon his understanding, and reposing with too much credulity upon the faith of wicked men who surrounded him, he delivered up prelates to persecution, who might justly be compared to the apostles. The personal character of the first Christian emperor should, however, reflect no dishonour upon Christianity, no more than the personal character of Henry VIII. who was a much worse man, and may be considered as a *monstrum nulla virtute redemptum a vitiis*, should be alledged against the Reformation; as God can chuse what instruments he pleases to publish religious truths to mankind; and even Saul himself prophesied, when excited and impelled by the divinity, which stirred within him.

We shall now lay before the reader some of the most striking particulars that occur in the remainder of the present volume; as the transactions which it relates are too unconnected to admit of a regular analysis. In the year 315, the emperor Constantine suppressed a revolt of the Jews, who had undertaken to rebuild their temple, and violated the ancient laws, which prohibited their entrance into Jerusalem. This revolt cost the emperor only the trouble of punishing it. He caused the ears of those who were most culpable to be cut off, and in that state led them in his train, with a view of intimidating by this example of severity that nation which the divine vengeance had long since dispersed over the whole empire. The honours which he afterwards paid to the cross of Jesus Christ, were not likely to cause less vexation to the Jews than joy to the Christians. It was already upon the standards; he ordered, that it should be engraved on his coins, and painted in all the pictures which should bear the image of the prince. He likewise abolished the punishment of the cross, and the practice of breaking the legs of criminals.

In the year 316, there arose in the empire one of the most extravagant sects that was ever heard of, the sect of the Circelliones, so denominated, because they were continually rambling round the houses in the country. These vagabonds committed incredible ravages and cruelties during a long series of years in Africa. They were rustic, illiterate boors, who understood only the Punic language. Intoxicated with barbarous zeal, they renounced agriculture, professed continence, and assumed the title of Vindicators of Justice, and Protectors

of the Oppressed. To accomplish their mission, they set slaves at liberty, and scoured the roads, forced masters to alight from their chariots and run before their slaves, whom they obliged to mount in their place; and discharged debtors, killing the creditors, if they refused to cancel their bonds. At first they used no swords, because God had forbid the use of one to St. Peter; but they were armed with clubs, which they called the clubs of Israel, and which they handled in such a manner, as to break all the bones of a man without killing him on the spot; insomuch, that he languished a long time and then died. When they took away a man's life at once, they looked upon it as a favour. They became less scrupulous afterwards, and made use of all sorts of arms. Their shout was, Praise be to God; these words in their mouths were a signal of slaughter more terrible than the roaring of a lion. They had invented an unheard-of punishment; which was to cover with lime, diluted with vinegar, the eyes of those unhappy wretches, whom they had crushed with blows, and leave them in that condition. These brutes, who had made a vow of chastity, gave themselves up to wine, and all sorts of impurities, running about with women and young girls as drunk as themselves, whom they called sacred virgins, and who often carried proofs of their incontinence. Their chiefs took the name of chiefs of the saints. After having glutted themselves with the blood of others, they turned their rage upon themselves, and sought death with the same fury with which they had given it. Some scrambled up to the top of rocks and cast themselves down in multitudes; others burned themselves, or jumped into the sea. Those who proposed to acquire the title of martyrs, feasted and fattened like oxen for sacrifice; after these preparations, they set out to be destroyed. Sometimes they gave money to those they met, and threatened to murder them, if they did not make them martyrs.'

We meet with no other remarkable occurrence till the year 320, when Licinius, Constantine's associate in the government, began a most virulent persecution of the Christians, thinking that they were in the interest of his rival. This continued during the last four years of his reign, till Constantine, who made the cause of Christianity his own, destroyed his tyranny in its turn. In the year 323, Constantine and Licinius came to an open rupture. In prosecuting this war, Constantine placed his chief confidence in the standard of the cross. He caused a tent to be carried in the form of an oratory, where divine service was performed. This chapel was served by priests and deacons, whom he took with him in his expeditions, and called the Guards of his Soul. Every legion had its par-

ticular chapel, and this establishment may be considered as the first instance of chaplains in an army. In this Constantine may be compared to the great duke of Marlborough, who never gave battle without first causing divine service to be celebrated in his tent. The impiety of Licinius was equal to the religious zeal of Constantine, but had in it a dash of timid superstition, which made him have recourse to prophets and soothsayers. The two rivals came to a battle near Adrianople, in which the army of Licinius was defeated, and he fled to Byzantium, where Constantine came to besiege him. Licinius despairing to be able to hold out the place, retired to Chalcedon. Soon after Constantine defeated him at the battle of Chrysopolis; and, if we may believe the account given by some historians, caused him to be put to death, contrary to his oath. This fact, which is of so much importance to ascertain the character of Constantine, was never thoroughly confirmed. We are inclined to think it most probable, that, if Licinius did not die a natural death, he had formed some secret intrigues to call in the Barbarians, and renew the war; for it does not appear by any means probable, that a prince of so mild and humane a disposition as Constantine, who, at the battle of Adrianople, made it his chief care to prevent the effusion of blood, and who promised a sum of money to every one of his soldiers who should bring him a prisoner, should cause his brother-in-law to be put to death, if he had not given him cause.

In the year 324, Constantine first laid the axe to the root of idolatry; and we cannot but admire his policy in taking proper measures to remove so inveterate an evil, when we consider the great strength of paganism. We should exceed the bounds of an article, were we to relate here the rise and fall of Arianism, and the several councils which it gave occasion to. We shall content ourselves with observing, that the behaviour of Constantine in that affair was equivocal, and does his memory but little honour. But his causing his son Crispus to be put to death without a trial, is a much greater impeachment of his character, and has given occasion to the enemies of Christianity to inveigh against religion itself. Such was the practice of all the pagans, who incessantly exclaimed: *Si Christus sancta docuisset, Christiani sancte vixissent.* But though Constantine, and a few more of the Christian emperors are chargeable with some actions that cannot be defended, or even palliated, which of the Christian emperors can be compared to a Nero, a Tiberius, a Domitian, and many more of the pagans, monsters who are a disgrace to humanity itself? It is evident, that even in its first establishment, Christianity pro-

duced a mildness of manners unknown before. In the year 330, the seat of empire was removed by Constantine from Rome to Constantinople, the dedication of which city lasted forty days. The emperor, intending to give the new city all the lustre of Rome, granted it great privileges, among others, that which was called the *Italic right*. This was the right of being exempted from capitation and land tax, and of following, in deeds and contracts, the same laws and customs which were observed in Italy. The people were divided into wards and tribes, as at Rome. He instituted the same distinction of orders, the same magistrates, vested with the same rights and the same honours. He established a senate; but these senators, though they were created after the model of those of Rome, were never equal to them in authority. The title of Capital being given to Constantinople, without being taken away from the city of Rome, produced the new division of the empires of the East and West, which occurs in all the authors that have written since this period. This accession of importance to the empire, caused the emperor to create four prefects of the pretorium, instead of two, who had served as lieutenants to the emperor, since the power had been re-united in the hands of Constantine and Licinius. The different districts of these four prefects were the East, Illyria, Italy, and Gaul. In the year 333, tranquillity being established throughout the whole Roman empire, Constantine, for the first time, employed his brothers in the administration of public affairs. In the year 335, the same prince who could not resolve to deprive any of his sons of the sovereignty, divided his dominions amongst them. With his sons he joined Delmatius and Hannibalian, without giving any part to his brothers or his other nephews. To Constantine, the eldest of his sons, he allotted what Constantius Chlorus had possessed, that is to say, all that lay towards the West beyond the Alps, Gaul, Spain, and Great Britain. Constantius had Asia, Syria, and Egypt; Italy, Illyria, and Africa were given to Constans: Thrace, Macedonia, and Achaia, to Delmatius. The kingdom of Hannibalian was composed of Armenia Minor, the provinces of Pontus and Cappadocia; Cæsarea was the capital of his dominions. The year 336 was remarkable for the council of Tyre, at which Athanasius was condemned in the most iniquitous manner, though he had proved his innocence to the confusion of his adversaries. He then thought it the only course left him to apply to the emperor for redress; so having escaped from Tyre, he arrived at Constantinople, and as the emperor was passing through the city on

horseback, the prelate all on a sudden, presented himself before him. The prince, though informed by his courtiers who he was, and how unjustly he had been treated, passed by without making him any answer, and was going to command him to be taken away by force, when the bishop raising his voice said, "Prince, the Lord will judge between you and me, since you espouse the cause of those who calumniate me: I only ask of you to cause my judges to be brought hither, that I may make my complaint in their presence." The emperor thereupon sent to the bishops to come and give him an account of their conduct, giving them at the same time to understand, that they were accused of much violence and passion. This letter confounded the cabal; but six of the most resolute of Athanasius's persecutors framed a new accusation against him. As they knew Constantine's prepossession in favour of his new city, they charged the holy bishop with having threatened to famish Constantinople by stopping the corn of Alexandria. The imputation alone so far irritated the emperor, that he immediately banished the bishop to Triers, where the young Constantine took care to soften his exile by the most generous treatment. This behaviour of Constantine is an instance of great weakness and credulity, as there was not the least probability, that such an attempt could enter into the mind of a single person. But, though he is justly liable to this imputation, his many wise laws and regulations shew him to have been a prince of an excellent understanding. In the year 337, Constantine was attacked by his last illness: he happened to be then at Nicomedia, where he passed the night of the festival of Easter in prayer amongst the faithful. It is remarkable, that a few days before his illness he delivered in his palace a long discourse upon the immortality of the soul, and the state of the righteous and wicked in another world. Another particular, which shews that he had a sort of impulse, or divine foreknowledge that his hour was come, is that he gave orders for the dedication of the church of the apostles at Constantinople, which he intended for the place of his interment. But the most remarkable circumstance in the death of Constantine, is, that he was baptized just before he died; after which ceremony he felt himself, as it were, revived and illumined with a divine light. He was clothed in white garments; his bed was covered with stuffs of the same colour; and from that instant he would never more touch the purple. His behaviour upon his death-bed was worthy of a Christian hero; but we shall enumerate no more particulars relating to it, as authors differ greatly in their accounts, and it is hard to tell who to depend upon.

upon. The authors whom M. le Beau has chosen to follow, are Eusebius, St. Ambrose, St. Prosper, Socrates, Theodoret, Sozomenes, Evagrius, Gelasius of Cyzicum, St. Isidore, and the Chronicle of Alexandria. It must, indeed, be acknowledged, that there are worse materials for a history of the Lower Empire, than any branch of ancient history whatever; so judicious a critick as lord Bolinbroke says, they are authors whom he would by no means advise his readers to mispend their time in perusing. Nothing can therefore more illustrate Monsieur le Beau's historical abilities, than his having been able to compile so entertaining and satisfactory a history with the assistance of such imperfect lights. The methodical arrangement of facts, and the elegant perspicuity of the stile, prove it to be a production worthy of a professor of eloquence*; at the same time that the accuracy, with which he has investigated the origin of laws and customs, and given a circumstantial detail of all events worthy of notice, entitles him to a rank amongst the most judicious annalists. In drawing characters, he is just and impartial, neither extenuating the faults, nor suppressing the virtues of those whose portraits he draws. In this manner does he sketch out the character of Constantine with as much truth as precision. 'Perhaps, says he, speaking of that prince, he had sufficient cause to put to death the two Licinii; but posterity has a right to condemn princes who have not taken the trouble to justify themselves at its tribunal. Incapable himself of dissimulation, he too easily became the dupe of heretics and courtiers. Imitator of Marcus Antoninus and Marcus Aurelius, he loved his people, and wished to be loved by them; but this very fund of goodness, which made him cherish them, rendered them miserable; he spared even those that pillaged them; quick and ardent in prohibiting abuses, slow and backward in punishing them; covetous of glory, and perhaps rather too much, in trifles. He is reproached with having been more addicted to raillery than became a great prince. As for the rest, he was chaste, pious, laborious, and indefatigable; a great general, successful in war, and deserving his success by his shining valour, and the brightness of his genius; a protector of arts, and an encourager of them by his beneficence. If we compare him with Augustus, we shall find that he ruined idolatry by the same methods and the same address, which the other employed to destroy liberty.' We have selected only the outlines of this portrait, from which the reader may form a judgment of the author's skill at drawing characters. What has been said will be sufficient to give

* M. le Beau was professor of eloquence at Paris.

a general idea of this work; and we shall add nothing further, but that the translator appears to have exerted himself, in doing justice to the original.

II. *Observations on the prevailing Diseases in Great Britain: together with a Review of the History of those of former Periods, and in other Countries.* By John Millar, M. D. 4to. Pr. 12s. Cadell. *Concluded.*

IN our last Review, we observed that this author had attempted to arrogate to himself the invention of opinions respecting fevers, which had been previously and repeatedly suggested by other writers. That it might have been possible for Dr. Millar, or, indeed, for any other person, who was ignorant of the present state of medical knowledge, to stumble upon the doctrine of the similarity of fevers, we do not dispute: but can any thing be conceived more preposterous than such an affectation of novelty, when the very insinuation of it is a proof that the author, long, for aught we know, after commencing practitioner, was unacquainted with the writings of the most eminent physicians? In this claim Dr. Millar must be still less entitled to the attention of the public, when it is considered, that, at a period even posterior to that wherein his pregnant genius was teeming with profound discoveries, he appears to have been so little acquainted with the remitting fever, as never to prescribe the bark to a patient, who was labouring under it, and whose life might possibly have been preserved by the use of that febrifuge; as will be evident from the sequel of this examination. We observed also, in our former Review, that this author has misrepresented a fact of a still more important nature, in pretending that Sydenham and Morton used the bark in continual fevers, and the exacerbations of the remitting. The contrary of which is evident from Sydenham's answer to Dr. Brady, formerly referred to, and from the passages extracted from Dr. Morton; where the practice of those authors is either expressly or indirectly declared; and this point is yet farther confirmed by Dr. Morton's cases. But we now proceed to those of the author before us.

C A S E I.

* A clergyman in Berwickshire, aged forty-five, was seized, on the 2d of May, 1761, with coldness and shivering which was succeeded by ardent heat and a profuse sweat. The feverish paroxysm was accompanied with delirium, and a quick full pulse; he had a distinct remission, but of short duration; the

the intervals between the fits were only six or eight hours, and the feverish paroxysm continued thirty. He was blooded and purged in the beginning by his apothecary, who had also given him nitre and the saline julep. On the 9th, at four in the afternoon, I visited him. He had a considerable remission about mid-day, but the feverish paroxysm returned in the afternoon; his pulse beat 112 in a minute, and his skin was moist. The saline julep was continued, a blistering plaister was applied between the shoulders, and the following draught and bolus were prescribed:

R Gummi guaiaci (soluti) grana decem. Theriacæ Veneti, semi-drachmam. Salis ammoniaci volatilis, grana quinque. Syrupi balsamici, q. s. F. bolus, octava quaque hora exhibendus, superbibendo haustum sequentem.

R Aquæ cinnamomi simplicis, spiritus Mendereri, ana drachmæ duas. Syrupi sacchari drachmam unam.

‘ He had a copious diaphoresis all over his body, and on the morning of the 11th the fit terminated in a distinct remission; but at noon the fever returned with violence, and was exceedingly high in the afternoon, when I visited him for the second time. His pulse was low and feeble, and beat 120 in a minute; he had a cold, viscid sweat, was quite insensible, and frequently attacked with violent startings, and *subsultus tendinum*. These complaints increased, and he died on the morning of the 12th.

C A S E II.

‘ A man in Berwickshire, aged thirty-five, six feet high, and of a robust make, was seized on Tuesday the 7th of June, 1762, with a pain in his head, and complained of lassitude and flying pains. He did not, however, think these complaints of such consequence as to ask any advice, but went about his business till Wednesday night, when he was obliged to take his bed. He was then blooded by his apothecary, and took nitre and saline medicines. He was again blooded on Friday morning; on the evening of that day, when I first saw him, his face was much flushed, his skin extremely hot, with a little moisture, but no sweat; he had no thirst; his pulse beat 110 in a minute, and seemed full; he was quite sensible, and gave a distinct relation of his illness.

‘ As he had been costive since the beginning of his disorder, a laxative clyster was immediately injected, which operated well. A blister was afterwards applied between the shoulders; cataplasms were laid to his feet, and sixty drops of the antimonial wine were prescribed ever two hours, with a table-spoonful of the following julep:

R Aquæ

R *Aquæ cinnamomi simplicis, spiritus Mindereri, ana uncias duas.*
Syrupi balsamici, drachmas duas.

“ On Saturday morning, at three o'clock, I was desired again to visit him. His fever was greatly increased, and he was delirious. Eight ounces of blood were immediately taken, and the decoction of snake-root was given in place of the julep. The fever increased, and he died in the afternoon.”

On these cases Dr. Millar has this observation:—“ Had the lancet been withheld, evacuations made more sparingly, and the bark early administered, is it not probable that both of them might have terminated favourably?”—Highly probable: and Dr. Millar is inexcusable for not having prescribed it: who knows not, that the bark has been recommended in the remissions of all fevers, by every physician who has wrote within these hundred years past? But perhaps Dr. Millar's practice has been rather too *early* to have been sufficiently informed. The affirmative answer which we have given to this author's interrogatory, is to be applied to the first of the above cases only; for though Dr. Millar's very ingenuous question includes the second case likewise, there is not the smallest evidence that it was a remitting fever.

C A S E III.

“ A gentleman in Roxburghshire, aged about sixty, of a strong habit, and good constitution, but wore out by serving in a military capacity during several hard campaigns, and subject to the gout, had complained of lassitude and weariness for several days; and these complaints increasing, I was desired to visit him on Friday the 11th of June, 1762. He then had a giddiness in his head, great drought, was extremely hot and restless, his pulse was full, and beat 110 in a minute, and he was costive. Sixteen ounces of blood were immediately taken, and sixty drops of the antimonial wine were prescribed every two hours, with a spoonful of a *Mindereri julep*. His pulse became calm in the evening, and beat only 64 in a minute. He had a copious universal sweat, and rested well in the night. A clyster was injected in the morning of the 12th; it operated well, and he continued easy till seven at night, when he grew hot and restless. These symptoms increased for twenty-four hours, when he was again relieved by a copious sweat. At eight in the evening of Monday the 14th the paroxysm again returned, and was not only attended with more giddiness and uneasiness than formerly, but with squeamishness and pain in the stomach. Sixteen ounces of blood were taken, and a blister was applied between the shoulders; but this paroxysm was

was much more severe than the former. The pain in the stomach and squeamishness increased, and at six in the morning he vomited. His pulse still appeared full, and beat 100 in a minute. In the evening he again had a remission, and his pulse beat 72 in a minute. On Wednesday the 16th, at eight in the evening, he grew hot and restless, and the feverish paroxysm seemed to be approaching. A vomit was then prescribed; his feet were bathed, and cataplasms were applied. He had a very violent fit, which was carried off, as formerly, by a copious sweat. As every paroxysm had been more severe than the preceding, I apprehended great danger from the continuance of the fever, and therefore determined to prevent another exacerbation. Two table-spoonfuls of a strong tincture of the bark were given every two hours, with a small quantity of the tincture of rhubarb; and weak camomile tea was used for ordinary drink. The paroxysm came on several hours later than usual, and was milder; the bark was given in substance, as soon as the fever remitted, and he was soon restored to perfect health.

On this case we are presented with the following observation: 'The third case was more violent than either of the two former; and while the same measures were pursued, the symptoms became more and more alarming: but upon altering the plan, giving the bark, and desisting from the antiphlogistic method, a happy change was speedily brought about, and the cure afterwards went on prosperously. Would this have happened if the antiphlogistic method had been pursued? Or would the event have been the same as in the two preceding cases?

'In the sequel it appeared, that whenever brisk evacuations were purposely made, or happened accidentally, the fever increased; but an early use of the bark either restrained, or entirely removed it.'

Never was any observation more absurdly drawn, than that of the case last quoted. Though the first bleeding had evidently been beneficial, and procured a remission of the fever; yet, as an improper repetition of it had increased the violence of the paroxysm, that operation must be reckoned injurious. This is reasoning against the use of a thing, from the abuse of it. The bark, which any physician would have prescribed to this patient on the 11th day of the month, was delayed to the 17th, which this author, by a misapplication of words, calls an *early use* of it; a declaration which at once overthrows the whole system of practice which he has been labouring to erect.

The distinct remission mentioned in Case IV. is no more than frequently happens from the application of a blistering plaster, independent either of the bark, or antimonial wine.

The Vth Case proved fatal.

The VIth was a malignant fever, where the use of the bark was never questioned.

The various revolutions of the disease, in the VIIth Case, seems to render the effects of the bark, in the cure, extremely problematical.

The VIIIth Case proves nothing to the purpose, as the bark was not administered, till after a remission appeared.

The IXth Case affords the same observation with the preceding.

The Xth likewise the same; but as the author has drawn an improper observation from it, we shall give it at full length.

C A S E X.

The uncle of the young man, whose case is above related, (No. IX.) having attended him constantly during his illness, complained, on the 11th of August, of lassitude and pains all over his body. On the 14th, being prevailed upon to drink a quantity of spirits, he was seized with coldness and shivering, which were succeeded by ardent heat and thirst. On the 15th, his complaints increasing, I was desired to visit him. His pulse beat 100 in a minute; he was extremely hot, and had no perspiration. An antimonial vomit was immediately prescribed, and a draught of *guaiac* & *iberiac* was given at bedtime. The vomit operated well, he slept in the night, and had a gentle perspiration. On the morning of the 16th his head and back were easy, his thirst was moderate, and his pulse beat only 72 in a minute. The bark was then given, but finding himself quite well, he did not persist in using it. On the 25th, when walking in the fields, he was again seized with coldness and shivering, and suffered a severe feverish paroxysm, which went off without any perspiration. He continued much distressed during the remission, and had a return of the paroxysm on the 26th and 27th. On the 28th I was again desired to visit him. His pulse was low and irregular, but not quicker than natural. He complained much of sickness, had no appetite, made little water, was extremely costive, and the perspiration was obstructed. The following antimonial medicine was prescribed; and barley water, acidulated with spirit of vitriol given for common drink:

R Manna, uncias duas. Tartari emetici, grana tria solve in aquae fortunae unciiis octo. M. Capiat coehleria duo singulis semiboris.

He

He purged twice, had some rest in the night, and was cooler on the morning of the 29th. His pulse beat 100 in a minute. The bark was then prescribed, and the fever vanished. On the 2d of September he complained of difficulty of breathing, and a pain in his right shoulder. His appetite was good, and he had no thirst; but his thighs, legs, and belly, were considerably swelled. The following medicine was prescribed:

R Syrupi de Rhamno, uncias quatuor. Tartari emetici, grana sex. Aq. cinnamomi spirituosæ, uncias duas. M. Capiat cochlearium secunda quaque hora, donec his teræ soluta fuerit alvus.

He took the whole in six hours, and had only one small stool. The antimonial medicine was repeated in different forms, but without effect. His complaints increased; he was costive, and made little water.

On the 13th one drachm of bark, ten grains of rhubarb, and five grains of snake-root were given every six hours; after taking three doses, he purged plentifully; the bark and snake-root were continued without the rhubarb; the swelling was soon discussed, he breathed easily, made water freely, and was restored to perfect health.

Here follows the author's observation upon it:— 'It is pretended, that the bark occasions obstructions in the abdominal viscera, and dropsies; but it is certain that such complaints arise from remitting fevers, when that medicine hath not been taken; and from the tenth case, in this collection, we learn, how ill-founded this prejudice against the bark must be, since it proves an effectual remedy in such disorders, even when they have eluded the force of very powerful laxative and deobstruent medicines.'

Allowing this conclusion to be just, Dr. Millar is not the first who has made it: for, were it necessary, we could produce a number of instances to the same purpose, from authors of unquestionable judgment and veracity. But, indeed the doctor appears sometimes to be more guided by imagination than careful inquiry, and takes many things for granted, which require to be supported by proof. For there is no reason to conclude that the dropsical swellings, mentioned in the Case last quoted, proceeded from any obstructions in the bowels.

The eruptions mentioned in the XIth Case, would have plainly indicated the bark, even to any other physician not pretending to innovations. But whatever good effects the bark might have on the fever, it appears in the course of the disease to have excited a cough and pain in the side, and to have

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have had a pernicious influence on the expectoration, till these bad symptoms were removed by the usual remedies.

The XIIth Case proved fatal.

In the XIIIth Case, the fever, if it was a fever, seems to have ceased before the bark was administered.

The XIVth Case contains rather the good effects of cold water, in which the patient indulged himself, than the efficacy of the bark; and Dr. Millar falls inadvertently into the same opinion, in his observation on this case.

C A S E XV.

' In the beginning of September, 1769, a young gentleman in York Buildings was seized with coldness and shuddering, accompanied with nausea and vomiting, great thirst, ardent heat, and profuse sweating. Having studied physic, he undertook his own cure, and on the first invasion of the fever swallowed large doses of Peruvian bark, but his stomach being squeamish, could not bear it in substance. Being informed of these circumstances, I advised him to the decoction and tincture. He took eight ounces of the former, and four of the latter in twenty-four hours, and being now able to digest the powder, he again used it in that form, and cold water was recommended for ordinary drink. The fever abated, though he was still giddy, and was seized with nausea and vomiting when he endeavoured to get out of bed; but being obliged to undertake a journey to Portsmouth, in order to embark for the East Indies; and relying on the quantity of bark which he had taken, he set out in the stage-coach at eleven at night. He made out his journey in one day, without any other inconvenience than a slight return of the nausea and vomiting; and by the continued use of the bark he was soon restored to perfect health.'

We know not in what medical school this Tyro has been educated, or could have imbibed the principles of so rash a practice. This, however, is another case which Dr. Millar, without any foundation, alledges to have been a remitting fever. For speaking of it, he says, ' Another, (N^o XV.) in a remitting fever, of no very mild kind, undertook a journey of seventy miles, and recovered sooner than he probably would have done if he had been confined to bed, kept warm, and carefully nursed.' We submit to the judgment of the reader, whether the fever could be any other than the mildest kind, in which a person is said to have undertaken a journey of seventy miles, with impunity.

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In the XVIth Case the fever was of the malignant kind, and the practice nothing new.

In the XVIIth Case the fever was likewise of the putrid kind; and the bark was not given till the urine had deposited a sediment.

C A S E XVIII.

In March, 1769, I was desired to visit a gentlewoman in Burr-street, who had for several months laboured under a remitting fever, accompanied with a head-ach and ophthalmia. The complaints, though tedious, were at length removed by the use of *guaiac* and Peruvian bark; but as the disease had been obstinate and of long continuance, a return of it was apprehended in the autumn, and therefore a course of sea-bathing was recommended; but the advice was not complied with. In the end of July the complaints returned with greater violence; the head-ach was severe, the eye much inflamed, its coats considerably thickened, the pain intolerable, and she very seldom had any sleep. Leeches were applied to the temples without effect, but the complaints were again alleviated by taking the bark. She went to the country where her health was much improved; and being now persuaded that sea-bathing was absolutely necessary, she set about it with alacrity, and her recovery was soon perfectly compleated.

On this Case we are favoured with the following observations:

The eighteenth demonstrates the good effects of the bark in cases which have been reckoned inflammatory, and in which the antiphlogistic method of cure had been judged the only resource.

The good effects of the bark in chronic ophthalmias, such as is related in the above Case, have already been sufficiently ascertained: but it would seem to be the foible of this author to arrogate to himself all the merit of former discoveries.

The XIXth Case is entirely superfluous, as only advancing what nobody ever questioned.

We have now candidly examined the merits of this author's practice, upon a principle the fairest and most equitable, the evidence of his own Cases; and we may affirm, that never a more unsatisfactory collection was published, than those we have been reviewing; which so far from shewing the success of any new method of cure, as is alledged, are only pretended deviations from the established practice. These cases are nineteen in number, of which there occur only four of his exhibition of the bark, in his so-much-boasted and extensive practice in the country, during the space of six years! It may likewise not be

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improper to observe, that in all the cases adduced by this author, there is not a single instance mentioned of any other physician being once joined with him in consultation, who could vouch to the success of his practice. Neither are we favoured with the concurring testimony of any one person, to whom Dr. Millar had communicated his method of cure, in order to ascertain its efficacy by more frequent experiments. This is the more remarkable, as the contrary has always been the custom among physicians who were anxious either to investigate the truth, or confirm their own veracity: and that many such opportunities should not occur in the space of six or eight years, is extremely surprising.

The half of this volume is a narrative of obsolete opinions, such as is annually delivered by medical professors, in their preliminary lectures; and differing only from those academical prelections in a deficiency of learning and candor.

Speaking of Galen, he says, 'he founded his theory of fevers on the jargon of the corpuscular philosophy.' The falshood of this remark must be so obvious to all the learned of the faculty, that instead of exposing it with the severity which it deserves, we shall only observe, as an apology for the author, that indeed it is not surprising, if the idea of the *corpuscular* philosophy should predominate in the mind of a person who was compiling a work from the scraps of other writers.—It was the principle of the corpuscular philosophy, that all the particles of matter were homogeneous and of a similar kind, and differed only in size, configuration, and apposition to each other: this philosophy, therefore, would have been entirely incompatible with Galen's doctrine, which was founded on the idea of a distinct separation, and not a confusion of the different particles of matter, that is, on the Aristotelian, not the corpuscular, philosophy; the four elements of the former naturally suggesting the doctrine of the temperaments. The same indiscriminate zeal which Dr. Millar discovers for abolishing distinctions in fevers, seems to have led him to confound two systems of philosophy, which are the most opposite and irreconcilable that ever were invented.

The petulancy with which this author has treated the character of the celebrated Boerhaave is equally unjust and absurd. That great professor and physician entered upon the practice of physic in the twenty-sixth year of his age; a period which may be thought sufficiently early for assuming the office of a profession, which requires not only a mature judgment, but an extensive acquaintance with the writings of both antient and modern physicians.

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This author, however, who seems to measure the proficiency of Boerhaave by a very uncommon standard, remarks, that 'as he was now too far advanced in life to collect a sufficient number of facts from his own experience, he availed himself of the observations which others had recorded.' We wish that the work which we are now reviewing, did not abound with the most convincing evidence of the pernicious effect of beginning the practice of physick without such a proficiency in medical learning as can only be acquired by time and study; and of not availing, at an early period, of the observations which others had recorded, as well as of ever availing of such observations of others as are found to be inconsistent with approved experience.—Our author, however, in the passage already quoted, gives us to understand, that we must admit, in *his* early practice, a penetration and sagacity which it would be unreasonable, according to him, to expect in the maturer years of the great Boerhaave.

The section on the cure of the dysentery is so extremely imperfect and confused, that it is evident the author must have had very little practice in that disease. He has not once mentioned the necessity of bleeding in any case whatever; his directions for the use of purgative medicines are almost unintelligible; and he has not clearly determined whether these or any other remedies should precede the use of the bark, or in what stage, or particular circumstances of the disease, recourse ought to be had to that medicine. We shall give the whole of this section as follows:

S E C T. V.

* Of the cure in the early stage of the dysentery.

* It was already observed, that a gentle diarrhœa often proves salutary; and as the symptoms of it nearly resemble those of the dysentery, it is therefore prudent at first to prescribe only thin diluting mucilaginous liquids, which are equally adapted to temper the acrimony of the humours in a cholera morbus, or diarrhœa, and to lubricate the intestines in the beginning of a dysentery. But if the disease continues more than three days, and the symptoms become more violent, it is then absolutely necessary diligently to apply such remedies as may check its progress. For this purpose it is proper to discharge such humours as are already lodged in the stomach or intestines; a vomit is therefore first to be given, and ipecacuan is a remedy fitly adapted to this intention, as it not only effec-

tually carries off those humours, but is also possessed of an astringent quality, which renders it specific in the dysentery. The operation of the vomit being finished, a mild anodyne should be prescribed, which may allay the commotion excited by vomiting, and remove that irritation which might aggravate the symptoms of the disease. Next day a dose of rhubarb should be given, and the anodyne repeated when going to rest.

‘ But when the *primæ viæ* are cleared, it is improper to persist in the use of purging medicines. The principal intention to be then pursued is, to temper the acrimony of the humours, to lubricate the intestines, and endeavour to restore them to their usual tone; and this is chiefly to be accomplished by mucilaginous food, drink, and medicines. The irritation of the humours, which are too plentifully secreted in the course of the disease, is generally more than sufficient to stimulate the intestines, and thereby occasions violent purging; but when the acrimony is tempered by large quantities of mild liquids, they still have so much effect as to promote abundance of stools: yet, if that should not happen, mild purgatives combined with anodynes, should be prescribed.

‘ But the cure hath often been more speedily accomplished, by giving the bark, joined with opium, in the following form:

R *Decocti corticis Peruviani, unciam. Aquæ fontanæ, libram.*
Coque ad medias & cola.

R *Decocti præscripti, uncias duas. Tincturæ thebaicæ, guttas*
viginti quinque. F. haustus octava quaque hora sumendus.

When the purging was by this means restrained, a small quantity of the powder of bark was added; and when the tone of the intestines was more established, the quantity of the powder was gradually increased, and the opium entirely laid aside.

‘ But the direction of the bark in this disease, requires much accuracy and attention; for if it is prescribed too early in substance, or without the opiate, it irritates the bowels, and increases the purging: and though I have often used it with advantage, yet having had less opportunity of proving its efficacy in the dysentery than in the remitting fever, I cannot therefore recommend it with the same confidence as in that disease.

‘ If the sick complain of sourness in the stomach, four spoonfuls of the chalk julep should be given, when that complaint is urgent, and after every loose stool; or the following draught may be prescribed:

R Aquæ cinnamomi simplicis, sesquiunciam. Pulveris e chelis cancrorum, drachmam. Sacchari albissimi, scrupulum M.

‘ When stronger astringents are required, small doses of ipecacuan, tinctura Helvetii, tinctura saturnina, Armenian bole, pulvis stypticus, pulvis testaceus ceratus, and other medicines of that class may be given, joined with mucilage of gum tragacanth, gum arabic, diascordium, theriac, or mithridate.

‘ Yet without a careful attention to the diet of the sick, the operation of every medicine will be less effectual; great caution is therefore necessary in this respect, through every stage of the disease, but especially when the appetite returns, as happens in the convalescent state.’

The two remaining chapters are employed on the rheumatism and puerperal fever; but as they contain nothing worthy either of approbation or much censure, we shall here conclude our remarks on this work, which has already drawn us beyond the ordinary bounds of a Review.—Had it been calculated for the faculty only, few strictures would have been sufficient to explode it; but as the translation of the prescriptions, and glossary, shew it to be intended for more extensive influence, it was necessary to obviate, by a stricter examination, the danger which might accrue to the public, from adopting the method of practice here recommended, so totally contradicted by the universal experience of the most celebrated physicians.

III. *Review of the Characters of the principal Nations in Europe.*
Two Vols. 8vo. Pr. 8s. 6d. in boards. Cadell. Concluded.

WE have already given the reader an account of the first volume of this work; and shall therefore proceed to lay before him an analysis of the second, which contains only the characters of the Germans and the Dutch.

The first observation worthy of notice that occurs in our reviewer’s account of the Germans, is that the pacification of Westphalia is, with regard to that country, like the Revolution in England, the grand epocha from whence they date the final settlement of their constitution. He then justly remarks, that they have of late years made a very conspicuous figure in the republic of letters, though the French, whose vanity is certainly too great for their merit, and who would willingly confine all genius to themselves, have affirmed

it to be impossible for a German to be a wit. In pastoral and epic poetry, they have produced compositions of prime merit. The names of a Brocks, a Kleist, a Klopstock, and a Gesner, are sufficient to rescue them from the imputation of a defect of genius; and the great excellence of their works is fully evinced by the translations of them into other languages. The force and energy of their performance in prose is universally allowed; and in particular, the emphatical diction of their prayers and sermons. Sonnets, indeed, madrigals, and epigrams, Germany has hitherto been unsuccessful in; but these compositions contribute very little to a great reputation. If they have not distinguished themselves in the drama, this should be ascribed to the preference given to the French language in almost all the courts of Germany, where the French theatre is universally received. It seems surprising that our reviewer, after having done justice to the Germans with respect to their successful cultivation of literature, should take no notice of their philosophers, when Leibnitz and Wolfius may rank with Newton, Descartes, and the most celebrated of the moderns; and they have, in the important branch of chemistry, surpassed all other nations. It appears no less extraordinary, that he should say nothing of their success in musick, when it is well known that Germany has produced many celebrated composers.

Whatever the difference of opinion may be concerning the intellectual endowments of the Germans, their moral qualities have never been called in question. Their benevolence, friendliness, and hospitality, are well known; and their candour and sincerity are almost proverbial. Their manners are plain, simple, and little altered from what they were ages ago; and, though they have adopted many foreign customs, they have always had an eye to propriety in their imitations. Tho' lovers of state, their princes indulge in the most friendly and frequent intercourse, which is not in the least obstructed by the ceremonial to be adjusted between them. This is the more extraordinary, as the German princes value themselves above all others upon their noble birth; and a rage of splendour prevails in all their courts, from those whose heads are dignified with the title of majesty, to such as have assumed the title of highness, the lowest that is used to any kind of sovereign in this land of kings and princes. Even the minute business and forms of a court, which in England and France are looked upon as tedious and fulsome, are, on the contrary, a most pleasing occupation in Germany, where every petty sovereign is charmed with the sollicitude and exactness, with which his

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attendants perform the various parts assigned them in the little sphere both he and they have to act in. They are no less ingenious in contriving those species of recreations, which consist in shew and pageantry, of which there is a greater variety in Germany, than all the rest of Europe.

Our author next observes, that strangers and visitors meet with a more polite and friendly reception in Germany than in any other country, which reflects the higher honour upon the German princes and nobles, as they are with reason accused of valuing themselves on their condition and quality above those of all other nations. So far is this prejudice carried in Germany, that if a person of princely birth marries a woman inferior in rank to a countess, he gives her his left hand at the nuptial ceremony, and the emperor must interpose to enable their posterity to succeed to their honours and estates; nor can this be done without formally creating her a princess of the empire; otherwise the match remains disgraceful, and the wife is not allowed to bear even the husband's name.

In the course of this Review, we are told, that the Saxon men surpass all the other Germans in valour and activity, and that the Saxon women are accounted the first in the empire both for beauty and politeness. The author adds, that the Austrian men and women are equally remarkable for their want of shining qualities, and represents Austria as the Bœotia of Germany. He then takes notice of the improvement which the Germans received from the great number of French refugees who settled in that empire, the sprightliness of whom, blending with the solidity of the natives, contributed to make them a much more engaging people than they were before.

Most of the German gentlemen are soldiers of fortune, i. e. hunters after preferment. It is, therefore, no wonder if they eagerly watch, and readily seize every opportunity of bettering their condition. This no individuals can stand a fairer chance of doing, as they are not difficult to please, and are willing to accept of any offer, provided the employment be genteel. Hence it is, that the German armies are so full of persons of birth; and that the lowest military offices have often been gladly embraced, as the sole means of subsistence and support, by many whose merit has, in process of time, raised them to the highest dignities. The German princes generally chuse their favourites on account of some trifling qualification, such as dexterity in horsemanship, the use of arms, or some other accomplishment of that stamp, or even of an inferior kind, such as chess, cards, or dice. Thus, by playing skilfully at chess, one Kamp insinuated himself into the good graces of Frederick I. king of Prussia.

The next observation is, that the vice of drinking to excess is almost universal amongst all ranks and degrees of men in Germany, where even the literati, who, in other countries, are profest votaries of sobriety, cannot resist the torrent of example. Here our author takes notice of the superstitious turn of the Germans, amongst whom, till within this century, there were many, in other respects, no contemptible scholars, who entered deep into cabalistical speculations. Some seriously studied judicial astrology; others firmly believed the existence of genii, as well as the frequency of apparitions. Of late years a very extraordinary opinion was broached, and learnedly maintained by some of the remaining members of those credulous fraternities, which was, that the dead sometimes came out of their graves to suck the blood of the living. This ridiculous notion, which was possibly occasioned by the disorder called the incubus, or night-mare, found its way into the neighbouring countries, and it is almost incredible what a number of elaborate dissertations it gave rise to.

Amongst other instances of superstition in the Germans, our author mentions the extraordinary devotion to the host in the dominions of the house of Austria, which is the more fervent, as the princes of that family are thought by their subjects to owe their temporal aggrandisement to their piety in this respect; many instances of which are related with great applause, especially that of Rodolphus I. who attained to the imperial dignity. Concerning this prince, there goes a tradition, that whilst count of Hapsburg only, meeting with a priest on foot, who was carrying the viaticum to a rich person, he alighted and made him mount. It is added, that the priest, prophetically inspired, predicted to him as a reward of this pious action, his future grandeur, and that of his descendants. This story is often in the mouth of the devout well-wishers to the Austrian line; and pictures of it are frequent both in places of worship and private dwellings. The example of this emperor has often been followed by several of his posterity, as well as by other Romish sovereigns, to the great edification of their people. The superstitious turn of the Germans is farther evinced by the miraculous images and relicks of the most extraordinary kind so common in that country, such as the remains of the three kings at Cologne, and that rare assemblage of sacred curiosities at Aix la Chapelle, which, at certain periods, draws so vast a concourse of pilgrims from the remotest parts of Germany; to say nothing of the wonderful consecration of the cathedral of that city, to assist at which, saints rose from their tombs according to accounts reputed authentic by multitudes; nor of the sword of
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state brought from heaven to Charlemain, and carefully preserved among the imperial regalia to this day. Many further arguments of their bigotry might be enumerated, such as a celebrated chapel somewhere in the Austrian districts, endowed with so many spiritual privileges, that a single mass said in it is sufficient to deliver a soul from purgatory; not to forget their torches of wood, blest, and carried about as preservatives against fire and lightning, nor their ridiculously pious salutations of each other at certain annual festivals. To this excessive superstition in the invocation of saints, one may add, their notorious susceptibility of belief in all those pious forgeries, calculated by men of more simplicity than wisdom to serve religious purposes. Such, for example, is the story of Hatto, archbishop of Mentz, reported for his cruelty to the poor to have been devoured by rats; as likewise, that of the expulsion of those animals from a certain province by a relation of St. Hubert, which is held equally unquestionable. Credulity, indeed, seems epidemical in Germany. Even in Brandenburg, a protestant country, the ghost of an old woman, who was disoblged by an elector of that house some centuries ago, has, they say, infested his posterity ever since; and usually haunts their palaces by way of signal on their approaching deaths. This absurd notion is treated with more seriousness than one would be apt to imagine; and it is well known, that the death of the first king of Prussia was hastened by a sudden fright occasioned by the sight, as he, for the moment thought, of an apparition clad in white, and which proved to be his queen, whose mind was disordered, and who burst into his apartment, and waked him with great roughness and violence, as he sat slumbering in a chair.

Whilst the German grandees are infatuated with the ideas of dignity annexed to their rank, there is another class of people, who, in a very opposite station of life, entertain equal notions of their own importance. These are the peasants of some of those happy districts, which belong to the imperial cities, or which, though they acknowledge the sovereignty of some prince, retain such privileges and franchises as enable them to escape oppression, and enjoy the fruits of their labour. These profess no esteem for any but pecuniary merit. Hence the whole drift of their lives is not so much to enjoy, as to amass immense hoards of money, of which they make a most ample parade, whenever they find themselves in the presence of title-bearers, the poverty of whose finances forms a striking contrast to their high pretensions. Far different from these are the other boors in most parts of Germany, who are servile to such a degree, that in the least verbal intercourse with any of

their superiors, they express the deepest sense of their inferiority by the most submissive abjectness of behaviour.

Besides the merit of the Germans in philosophy and experimental knowledge, which has been already taken notice of, they were famous for mechanical inventions, long before either the English or the French; and Europe in general must acknowledge itself indebted to them for the noble inventions of gunpowder and printing; though a celebrated author will allow them but little merit therein, when he observes, that the greatest discoveries were made by chance, and that we owe them to the dullest nations, as gunpowder and printing to the Germans. With regard, however, to the first of these, the merit of finding out the composition itself has been refused them in a very learned publication.

Our author then concludes his review of the national character of the Germans, by a panegyrick upon that people, in which he allows them to excel in candour and simplicity, as well as laboriousness and frugality; and cites many instances to prove, that they are justly entitled to general praise, on account of these truly valuable qualities.

We come now to the character of the Dutch, which concludes the work.—Our reviewer begins by bestowing the highest praises upon that people for the desperate and persevering courage, with which they asserted their liberty, and of which they displayed the most amazing proofs in those ever memorable sieges of Harlem and Leyden, not undeservedly compared to those of Saguntum and Carthage. At the same time we acknowledge, that they sustained these sieges with great courage and heroism, we cannot help considering that spirit of ferocity, which but too frequently discovered itself in the besieged, and seems to make part of the national character of the Dutch. Of this we shall cite but one instance. At the siege of Harlem, a Dutchman tore out the heart of a Spaniard, eat half of it himself, and then threw the remainder to a dog. Such a piece of barbarity would reflect dishonour even upon the savage inhabitants of America. The Dutch, having established their liberty in defiance of the tyranny of Spain, maintained it with equal resolution against the ambition of France; they displayed an enthusiasm for liberty equal to that of any of the republics of antiquity, when they rejected the hard conditions offered them by the haughty invader, and formed a resolution, rather than embrace slavery, to abandon their native country, and transport themselves, their wives, children, families, in a word, their whole nation to the extremities of the globe. There is likewise, as our author justly observes, something truly admirable in that

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constant resolution, by which the Dutch maintain the possession of their country against the sea, whilst the inhabitants of other countries have scarce industry enough to cultivate theirs.

Our reviewer next observes, that the prosperity of Holland is in a great measure owing to its becoming a place of refuge to all such merchants and men of business as were by oppression prevented from enjoying the fruits of their labour in their own country. On the very commencement of the Dutch republic the inhabitants and riches of Brabant and Flanders were driven by tyranny and persecution into Holland; the thirty years war in Germany brought this republic an equal supply in the middle of the last century, when such numbers fled from the scenes of desolation in which that unhappy country was so long involved. Add to this that the revocation of the edict of Nantz, which deprived France of her most valuable subjects, was an addition of people and treasure to Holland, almost equal to either of the two former. No people ever understood the art of making the most of the public revenues better than the Dutch, whose unparalleled œconomy was the fund from whence they drew those treasures, that enabled them, even in the infancy of their commonwealth, to make a grateful return of the most timely assistance to their generous friend queen Elizabeth, when menaced with an invasion by the Spaniards in the eighty-eighth year of the sixteenth century.

'Tis a remarkable instance of policy in the Dutch, that they have found means to interest the principal individuals throughout Europe in their funds, and to render their country the channel and center of all pecuniary negotiations between states and sovereigns; and even the depository of their treasures, as well as of the riches of their subjects.

Though our author seems disposed to dwell chiefly upon the bright side of the character of the Dutch, he is notwithstanding obliged himself to acknowledge that of all nations they possess the least of those external accomplishments, the acquisition of which is so highly prized in most other places. That their behaviour is harsh, uncouth, and unpolite he acknowledges; and that they shew a contemptuous indifference for all, the prosperity of whose circumstances is not well ascertained. Money is amongst them the only sure road to power and preferment, as amongst the ancient Carthaginians, whom they resemble in other particulars, by no means advantageous to their character. The *Punica fides* has been but too much verified in them, it being the general complaint of foreigners, that they are of a circumventing deceitful disposition; and that those who have any dealings with them, must be very cautious and

and continually on their guard, or else they are sure to be overreached. We can, therefore, by no means agree with our author, when he represents the Dutch as a candid, downright people, who stand in need of no refinement in their behaviour, and are seldom conversant in fraud and deceit. Neither can they be easily defended from the charge of inhospitality and shyness to foreigners, nor cleared from the imputation of want of personal generosity. But charges still severer may be brought against them, which our reviewer is so partial to them, as either to touch upon lightly, or entirely overlook. What can be said in extenuation of their barbarous behaviour at Amboyna, where they inflicted the most studied cruelties upon the English? It is in vain for our author to endeavour to palliate it by affirming, that it was the act only of a few, as those few may be considered as the representatives of the whole nation, since it never either disavowed or punished them. Another, and still more severe charge is, that, in order to obtain the privilege of trading to Japan, they consented to trample upon the cross, a condition which all the other inhabitants of Europe had rejected with horror, and which the Dutch have vainly attempted to vindicate themselves from by several printed apologies. This circumstance shews such an inordinate love of lucre, as no shining qualities can atone for. Partial, however, as our reviewer is to the Dutch, whom he cries up as models of virtue and fortitude, the force of truth extorts from him an acknowledgment, that an alertness in seizing every opportunity to secure their interest, to the exclusion of all other parties, has long been a vice inherent in their characters; and that they have ever shewn themselves resolutely determined to pursue it to the most cruel and irreparable detriment of all who might happen to come in for a competition; insomuch, that shortly after their formation into a political body, one of their first exploits was to ruin the commerce of Antwerp, by sinking vessels loaded with stones in the mouth of the Schelde, and thereby for ever shutting up the entrance of that river to ships of burthen. He even goes so far to acknowledge, that upon some occasions, they made equity give way to interest in a manner totally inconsistent with the rules of honour and gratitude; and for which no atonement could have been too ample, and scarce any punishment too severe. Our author celebrates them for the calmness and resignation with which they meet every change of fortune; virtues, which contribute to render them, in some respects, the happiest of mortals. He adds, that no people more thoroughly practise the maxim of Horace,

Nil admirari, &c.

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But this coolness and indifference of temper, this slowness to admire, is the reason that there is scarce any thing brilliant even among their most striking characters ; and that even such of them as have distinguished themselves most, may be said in the words of Tacitus to be *magis extra vitia quam cum virtutibus*. We may likewise hereby account for the little success with which they have cultivated the pleasing and imitative arts, as they are much inferior to their neighbours the Flemings in painting, and their best poets are only known to themselves. With regard to literature, they are little more than translators and transcribers ; for, though there is not a city in Europe which abounds more with authors by profession than the Hague, they subsist entirely by borrowing from their neighbours, insomuch that a dearth of literature in France or England is sure to be followed by a dearth of the same kind in Holland ; and what Ovid has said of Echo may be properly applied to the Belgic muse :

Nec prior ipsa loqui, nec reticere loquenti.

In a word the Dutch can boast few illustrious names in the republic of learning except Erasmus, Boerhaave, and Grotius. We thought it necessary to add these few remarks upon the state of arts and literature in Holland, as the author, who confines himself to political considerations, has totally neglected that article. For a character of the work, we refer the reader to our last Review.

IV. *Observations on Modern Gardening, illustrated by Descriptions.*

8vo. Pr. 3s. 6d. T. Payne.

VERY different from the usual practice of writers, our author has displayed, under a modest and humble title, a much larger portion of entertainment than a reader of taste will be induced to expect. Every quality necessary to a true relish for the fine arts, enters this ingenious composition. Agreeably to his own idea of the subject, the writer lavishes all the powers of taste, fancy, and expression, to elevate gardening to a place among the more liberal studies : he has extended the bounds of this last to every thing great and beautiful in nature ; and justly places it in a class above landscape painting, inasmuch as reality exceeds representation. His comparative remarks upon this subject are new and ingenious :

‘ That a subject is recommended at least to our notice, and probably to our favour, if it has been distinguished by the pencil of an eminent painter, is indisputable ; we are delighted to see

see those objects in the reality, which we are used to admire in the representation; and we improve upon their intrinsic merit by recollecting their effects in the picture. The greatest beauties of nature will often suggest the remembrance; for it is the business of a landskip painter to select them; and his choice is absolutely unrestrained; he is at liberty to exclude all objects which may hurt the composition; he has the power of combining those which he admits in the most agreeable manner; he can even determine the season of the year, and the hour of the day, to shew his landskip in whatever light he prefers. The works therefore of a great master, are fine exhibitions of nature, and an excellent school wherein to form a taste for beauty; but still their authority is not absolute; they must be used only as studies, not as models; for a picture and a scene in nature, though they agree in many, yet differ in some particulars, which must always be taken into consideration, before we can decide upon the circumstances which may be transferred from the one to the other.

‘ In their *dimensions* the distinction is obvious; the same objects on different scales have very different effects; those which seem monstrous on the one, may appear diminutive on the other; and a form which is elegant in a small object, may be too delicate for a large one. Besides, in a canvas of a few feet, there is not room for every species of variety which in nature is pleasing. Though the characteristic distinctions of trees may be marked, their more minute differences, which however enrich plantations, cannot be expressed; and a multiplicity of enclosures, catches of water, cottages, cattle, and a thousand other circumstances, which enliven a prospect, are, when reduced into a narrow compass, no better than a heap of confusion. Yet, on the other hand, the principal objects must often be more diversified in a picture than in a scene; a building which occupies a considerable portion of the former, will appear small in the latter, when compared to the space all around it; and the number of parts which may be necessary to break its sameness in the one, will aggravate its insignificance in the other. A tree which presents one rich mass of foliage, has sometimes a fine effect in nature; but when painted, is often a heavy lump, which can be lightened only by separating the boughs, and shewing the ramifications between them. In several other instances the object is frequently affected by the proportion it bears to the actual, not the ideal, circumjacent extent.

‘ Painting, with all its powers, is still more unequal to some subjects, and can give only a *faint, if any, representation* of them; but a gardiner is not therefore to reject them; he is
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not debarred from a view down the sides of a hill, or a prospect where the horizon is lower than the station, because he never saw them in a picture. Even when painting exactly imitates the appearances of nature, it is often weak in conveying the *ideas* which they excite, and on which much of their effect sometimes depends. This however is not always a disadvantage; the appearance may be more pleasing than the idea which accompanies it; and the omission of the one may be an improvement of the other; many beautiful tints denote disagreeable circumstances; the hue of a barren heath is often finely diversified; a piece of bare ground is sometimes overspread with a number of delicate shades; and yet we prefer a more uniform verdure to all their variety. In a picture, the several tints which occur in nature may be blended, and retain only their beauty, without suggesting the poverty of the soil which occasions them; but in the reality, the cause is more powerful than the effect; we are less pleased with the sight, than we are hurt by the reflection: and a most agreeable mixture of colours may present no other idea than of dreariness and sterility.

‘ On the other hand, *utility* will sometimes supply the want of beauty in the reality, but not in a picture. In the former, we are never totally inattentive to it; we are familiarised to the marks of it; and we allow a degree of merit to an object which has no other recommendation. A regular building is generally more agreeable in a scene than in a picture; and an adjacent platform, if evidently convenient, is tolerable in the one; it is always a right line too much in the other. Utility is at the least an excuse, when it is real; but it is an idea never included in the representation.

‘ Many more instances might be alledged to prove, that the subjects for a painter and a gardiner are not always the same; some which are agreeable in the reality, lose their effect in the imitation; and others, at the best, have less merit in a scene than in a picture. The term *picturesque* is therefore applicable only to such objects in nature, as, after allowing for the differences between the arts of painting and of gardening, are fit to be formed into groupes, or to enter into a composition, where the several parts have a relation to each other; and in opposition to those which may be spread abroad in detail, and have no merit but as individuals.’

To convey to the reader some idea of the plan laid down in this work, he observes: ‘ Nature, always simple, employs but four materials in the composition of her scenes, *ground, wood, water, and rocks.* The cultivation of nature has introduced a fifth

fifth species, the *buildings* requisite for the accommodation of men. Each of these again admit of varieties in their figure, dimensions, colour, and situation. Every *landskip* is composed of these parts only; every beauty in a *landskip* depends on the application of their several varieties.*

Upon these materials our author works, directing how to select, range, diversify, correct the faults and improve the beauties of the several objects presented by any natural scene which may occur. But as it will be impossible for us, in an analysis, to pursue him through such a variety of beautiful remarks, we shall content ourselves with presenting to the reader his description of the *Leasowes*, that delightful pastoral scene, pruned by the hand of the inimitably tender and pathetic Shenstone.

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‘ In speculation it might have been expected that the first essays of improvement should have been on a *farm*, to make it both advantageous and delightful; but the fact was otherwise; a small plot was appropriated to pleasure; the rest was preserved for profit only; and this may, perhaps, have been a principal cause of the vicious taste which long prevailed in gardens: it was imagined that a spot set apart from the rest should not be like them; the conceit introduced deviations from nature, which were afterwards carried to such an excess, that hardly any objects truly rural were left within the enclosure, and the view of those without was generally excluded. The first step, therefore, towards a reformation, was by opening the garden to the country, and that immediately led to assimilating them; but still the idea of a spot appropriated to pleasure only prevailed; and one of the latest improvements has been to blend the useful with the agreeable; even the ornamented farm was prior in time to the more rural; and we have at last returned to simplicity by force of refinement.

‘ The ideas of *pastoral poetry* seem now to be the standard of that simplicity; and a place conformable to them is deemed a farm in its utmost purity. An allusion to them evidently enters into the design of * the *Leasowes*, where they appear so lovely as to endear the memory of their author; and justify the re-

‘ * In Shropshire, between Birmingham and Stourbridge. The late Mr. Dodsley published a more particular description than is here given of the *Leasowes*; and to that the reader is referred for the detail of those scenes of which he will here find only a general idea.

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putation of Mr. Shenstone, who inhabited, made, and celebrated the place; it is a perfect picture of his mind, simple, elegant, and amiable; and will always suggest a doubt, whether the spot inspired his verse; or whether, in the scenes which he formed, he only realized the pastoral images which abound in his songs. The whole is in the same taste, yet full of variety; and except in two or three trifles, every part is rural and natural. It is literally a grazing farm lying round the house; and a walk as unaffected and as unadorned as a common field path, is conducted through the several enclosures.

‘Near the entrance into the grounds, this walk plunges suddenly into a dark narrow dell, filled with small trees which grow upon abrupt and broken steeps, and watered by a brook, which falls among roots and stones down a natural cascade into the hollow. The stream at first is rapid and open; it is afterwards concealed by thickets, and can be traced only by its murmurs; but it is tamer when it appears again; and gliding then between little groupings of trees, loses itself at last in a piece of water just below. The end of this sequestered spot opens to a pretty landscape, which is very simple; for the parts are but few, and all the objects are familiar; they are only the piece of water, some fields on an easy ascent beyond it, and the steeple of a church above them.

‘The next scene is more solitary: it is confined within itself, a rude neglected bottom, the sides of which are over-run with bushes and fern, interspersed with several trees. A rill runs through this little valley, issuing from a wood which hangs on one of the declivities; the stream winds through the wood in a succession of cascades, down a quick descent of an hundred and fifty yards in continuance; alders and hornbeam grow in the midst of its bed; they shoot up in several stems from same root; and the current trickles amongst them. On the banks are some considerable trees, which spread but a chequered shade, and let in here and there a sun-beam to play upon the water: beyond them is a slight coppice, just sufficient to screen the spot from open view; but it casts no gloom; and the space within is all an animated scene; the stream has a peculiar vivacity; and the singular appearance of the upper falls, high in the trees, and seen through the boughs, is equally romantic, beautiful, and lively. The walk having passed through this wood, returns into the same valley, but into another part of it, similar in itself to the former; and yet they appear to be very different scenes, from the conduct only of the path; for in the one, it is open, in the bottom, and perfectly retired; in the other, it is on the brow, it is shaded,
and

and it over-looks not only the little wild below, but some corn-fields also on the opposite side, which by their chearfulness and their proximity dissipate every idea of solitude.

At the extremity of the vale is a grove of large forest trees, inclining down a steep declivity; and near it are two fields, both irregular, both beautiful, but distinguished in every particular: the variety of the Leasowes is wonderful; all the enclosures are totally different; there is seldom a single circumstance in which they agree. Of these near the grove, the lower field comprehends both the sides of a deep dip: the upper is one large knole; the former is encompassed with thick wood; the latter is open; a slight hedge, and a serpentine river, are all its boundary. Several trees, single or in groupes, are scattered over the swells of the ground: not a tree is to be seen on all the steeps of the hollow. The path creeps under a hedge round the one, and catches here and there only peeps of the country. It runs directly across the other to the highest eminence, and bursts at once upon the view.

This prospect is also a source of endless variety: it is chearful and extensive, over a fine hilly country, richly cultivated, and full of objects and inhabitants: Hales Owen, a large town, is near; and the Wrekin, at thirty miles distance, is distinctly visible in the horizon. From the knole, which has been mentioned, it is seen altogether, and the beautiful farm of the Leasowes is included in the landskip. In other spots, plantations have been raised, or openings cut, on purpose to shut out, or let in, parts of it, at certain points of view. Just below the principal eminence, which commands the whole, is a seat, where all the striking objects being hid by a few trees, the scene is simply a range of enclosed country. This at other seats is excluded, and only the town, or the church, or the steeple without the church, appears. A village, a farm house, or a cottage, which had been unobserved in the confusion of the general prospect, becomes principal in more contracted views; and the same object which at one place seemed exposed and solitary, is accompanied at another with a foreground of wood, or backed by a beautiful hill. The attention to every circumstance which could diversify the scene has been indefatigable; but the art of the contrivance can never be perceived; the effect always seems accidental.

The transitions also are generally very sudden; from this elevated and gay situation, the change is immediate to sober and quiet home views. The first is a pasture, elegant as a polished lawn, in size not diminutive, and enriched with several fine trees scattered over ground which lies delightfully; just below it is a little waste, shut up by rude steps, and wild hanging

hanging coppices; on one side of which is a wood, full of large timber trees, and thick with underwood. This receives into its bosom a small irregular piece of water, the other end of which is open; and the light there breaking in enlivens all the rest; even where trees overhang, or thickets border upon the banks, though the reflection of the shadows, the stillness of the water, and the depth of the wood, spread a composure over the whole scene; yet the coolness of it strikes no chill; the shade spreads no gloom; the retreat is peaceful and silent, but not solemn; a refreshing shelter from the scorching heat of noon, without suggesting the most distant idea of the damp and the darkness of night.

A rill much more gentle than any of the former, runs from this piece of water, through a coppice of considerable length, dropping here and there down a shallow fall, or winding about little aits, in which some groupes of small trees are growing. The path is conducted along the bank to the foot of a hill, which it climbs in an awkward zig-zag; and on the top it enters a strait walk, over-arched with trees: but though the ascent and the terrace command charming prospects, they are both too artificial for the character of the Leasowes. The path, however, as soon as it is freed from this restraint, recovers its former simplicity; and descends through several fields, from which are many pretty views of the farm, distinguished by the varieties of the ground, the different enclosures, the hedges, the hedge-rows, and the thickets, which divide them; or the clumps, the single trees, and now and then a hay-stack, which sometimes break the lines of the boundaries, and sometimes stand out in the midst of the pastures.

At the end of the descent, an enchanting grove overspreads a small valley, the abrupt sides of which form the banks of a lovely rivulet, which winds along the bottom: the stream rushes into the dell by a very precipitate cascade, which is seen through openings in the trees, glimmering at a distance among the shades which over-hang it: the current, as it proceeds, drops down several falls; but between them it is placid and smooth; it is every where clear, and sometimes dappled by gleams of light; while the shadow of every single leaf is marked on the water; and the verdure of the foliage above, of the moss, and the grass, and the wild plants, on the brink, seem brightened in the reflection: various pretty clusters of open coppice wood are dispersed about the banks; stately forest trees rise in beautiful groupes upon fine swelling knoles above them; and often one or two detached from the rest, incline down the slopes, or slant across the stream: as the valley descends, it grows more gloomy; the rivulet is lost in a pool,

which is dull, encompassed and darkened by large trees; and just before the stream enters it, in the midst of a plantation of yews, is a bridge of one arch, built of a dusky coloured stone, and simple even to rudeness; but this gloom is not a black spot, ill-united with the rest; it is only a deeper cast of shade; no part of the scene is lightsome; a solemnity prevails over the whole; and it receives an additional dignity from an inscription on a small obelisk, dedicating the grove to the genius of Virgil; near to this delightful spot is the first entrance into the grounds; and thither the walk immediately tends, along the side of a rill.

‘ But it would be injustice to quit the Leasowes, without mentioning one or two circumstances, which in following the course of the walk could not well be taken notice of. The art with which the divisions between the fields are diversified is one of them; even the hedges are distinguished from each other; a common quickset fence is in one place the separation; in another, it is a lofty hedge-row, thick from the top to the bottom; in a third, it is a continued range of trees, with all their stems clear, and the light appearing in the interval between their boughs, and the bushes beneath them; in others these lines of trees are broken, a few groupes only being left at different distances; and sometimes a wood, a grove, a coppice, or a thicket, is the apparent boundary, and by them both the shape, and the style of the enclosures is varied.

‘ The inscriptions which abound in the place, are another striking peculiarity; they are well known, and justly admired; and the elegance of the poetry, and the aptness of the quotations, atone for their length and their number; but in general, inscriptions please no more than once; the utmost they can pretend to, except when their allusions are emblematical, is to point out the beauties, or describe the effects, of the spots they belong to; but those beauties and those effects must be very faint, which stand in need of the assistance: inscriptions however to commemorate a departed friend, are evidently exempt from the censure; the monuments would be unintelligible without them; and an urn in a lonely grove, or in the midst of a field, is a favourite embellishment at the Leasowes; they are indeed among the principal ornaments of the place; for the buildings are mostly mere seats, or little root-houses; a ruin of a priory is the largest, and that has no peculiar beauty to recommend it; but a multiplicity of objects are unnecessary in the farm; the country it commands is full of them; and every natural advantage of the place within itself has been discovered, applied, contrasted, and carried to the utmost perfection, in the purest taste, and with inexhaustible fancy.

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‘ Among the ideas of pastoral poetry which are here introduced, its mythology is not omitted; but the allusions are both to ancient and to modern fables; sometimes to the fays and fairies; and sometimes to the naiads and muses. The objects also are borrowed partly from the scenes which this country exhibited some centuries ago, and partly from those of Arcadia: the priory, and a Gothic seat, still more particularly characterised by an inscription in obsolete language and the black letter, belong to the one; the urns, Virgil's obelisk, and a rustic temple of Pan, to the other. All these allusions and objects are indeed equally rural; but the images in an English and a classical eclogue are not the same; each species is a distinct imitative character; either is proper; either will raise the farm it is applied to above the ordinary level; and within the compass of the same place both may be introduced; but they should be separate; when they are mixed, they counteract one another; and no representation is produced of the times and the countries they refer to. A certain district should therefore be allotted to each, that all the fields which belong to the respective characters may lie together; and the corresponding ideas be preserved for a continuance.’

We doubt not but this beautiful description alone, will convey a sufficient idea of the entertainment to be met with in these Observations on Modern Gardening.

V. *The Deserted Village, a Poem, by Dr. Goldsmith.* 4to. Pr. 2s. Griffin.

IT would be doing great injustice to eminent poetical merit, not to give our particular attention to this poem.—It is evident, from the *Deserted Village*, and from the *Traveller*, that in descriptive poetry Dr. Goldsmith has few superiors. He seems to possess Thomson's amiable heart, and, in a great measure, his strain of poetical sentiment. But he has this advantage over the author of the *Seasons*, (for to those poems we refer when we compare Dr. Goldsmith with Thomson) that he writes excellent poetry in rhyme. For that good rhyme, where it can be properly used, is preferable to good blank verse, is now no longer questioned by critics of true taste.

The principle, or source, from which this poem flows, will be most clearly seen, by quoting the following lines towards the beginning of it.

‘ Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay;

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Princes

Princes and lords may flourish, or may fade ;
 A breath can make them, as a breath has made.
 But a bold peasantry, [*yeomanry*] their country's pride,
 When once destroyed, can never be supplied.

• A time there was, ere England's griefs began,
 When every rood of ground maintain'd its man ; [*Quere.*]
 For him light labour spread her wholesome store,
 Just gave what life required, but gave no more.
 His best companions, innocence and health ;
 And his best riches, ignorance of wealth.

• But times are altered ; trade's unfeeling train
 Usurp the land and dispossess the swain ;
 Along the lawn, where scattered hamlets rose,
 Unwieldy wealth, and cumbrous pomp repose ;
 And every want to luxury allied,
 And every pang that folly pays to pride.
 These gentle hours that plenty bade to bloom,
 Those calm desires that asked but little room,
 Those healthful sports that graced the peaceful scene,
 Lived in each look, and brightened all the green ;
 These far departing seek a kinder shore,
 And rural mirth and manners are no more.

Whether the argument of this piece, taken in all its latitude, is as just as the imagery is beautiful ; whether he here shows himself as accurate a politician and philosopher, as he is a poet of a rich and elegant fancy, may, perhaps, be doubted by the most dispassionate and unprejudiced mind. To reject his theory at once, would be rash : for it brings to the mind a complication of objects ; and tends to inculcate a regard for the general rights of man : it produces an affecting view of the sacred privileges, and the substantial blessings of nature. But simple truth seems to tell us, that every period of a state hath its peculiar advantages and defects ; its peculiar publick happiness, and public misery. He who reads the *Deserted Village*, and is not acquainted with the face of our country, may imagine, that there are many deserted villages to be found in it, and many more tracts of uncultivated land than formerly. England wears now a more smiling aspect than she ever did ; and few ruined villages are to be met with except on poetical ground.—Whatever is, must be ultimately right, and productive of universal good. When the author of nature formed us, he knew, that, by our constitution we must pass from barbarism to a more improved state ; and that, in process of time, we should arrive at a state of opulence, luxury, and refinement ;

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a state,

a state which, perhaps, is as productive of happiness as of misery, to mankind. If many individuals have been oppressed by wealth and power, to as many have those blessings flowed from wealth and power which, otherwise, they had wanted. Innocence, it is true, slumbers in the village; but virtue affords a nobler enjoyment; and it is in the great metropolis, that virtue and genius are most strenuously exerted, and most amply rewarded. If Dr. Goldsmith had hitherto passed his life at Auburn, he would not have been so conspicuous, nor, we hope, so happy a man as he is in London. Fame, when it is a tribute paid to true desert, must greatly augment the felicity of man. If one unhappy female, who comes from the country to town, is, at length obliged, her friends, her virtue fled, to lay her head in the storm, near her betrayer's door—another rural maid, who repairs to London, more prudent, and more fortunate, leads a more agreeable life there by her honesty and industry than her native spot would ever have afforded her; and at length makes an advantageous and happy marriage, the reward of her diligence and virtue.

But we are rather departing from our present province, and entering into too minute a discussion.—A fine poem may be written upon a false hypothesis: as a poet is not confined to historical fact, neither is he bound by the strictness of political and philosophical truth. His leading object may be a chimaera; but if he exhibits it uniformly and strongly; if he dignifies it with just, affecting, ardent images, and sentiments, and such as are its natural concomitants, the difficult, and noble task of the poet is discharged. It is needless to insist upon harmonious and vigorous versification; it is the spontaneous result of comprehensive and warm conception; it is as easy to a poet as the drapery of a picture is to a Reynolds.

We shall now quote some passages from this poem; by which the author's poetical talents will be fully displayed. The few quotations we shall make will be sufficient to insure his reputation as a poet, however he may be attacked by ignorance and envy; or with whatever inaccuracies and faults he may be charged by just criticism, the friend at once to candour and to truth.

The objects of a village-evening, which affect the mind of a susceptible observer, are very warmly and beautifully described.—The character of the worthy parish priest of the village is a master-piece; it makes a sacred and most forcible appeal to the best feelings of the human heart. It would be unkind to our readers to give them so fine a part of the poem curtailed: we shall therefore print the venerable picture entire; first quoting, in the author's order, the description of the village-evening,

and of the melancholy life of the sad historian of this rural desolation.

' Sweet was the sound when oft at evening's close,
Up yonder hill the village murmur rose ;
There as I past with careless steps and slow,
The mingling notes came softened from below ;
The swain responsive as the milk-maid sung,
The sober herd that lowed to meet their young ;
The noisy geese that gabbled o'er the pool,
The playful children just let loose from school ;
The watch-dog's voice that bayed the whispering wind,
And the loud laugh that spoke the vacant mind :
These all in soft confusion sought the shade,
And filled each pause the nightingale had made.
But now the sounds of population fail,
No chearful murmurs fluctuate in the gale,
No busy steps the grass-grown foot-way tread,
But all the bloomy flush of life is fled.
All but yon widowed, solitary thing
That feebly bends beside the plashy spring ;
She, wretched matron, forced, in age, for bread,
To strip the brook with mantling cresses spread,
To pick her wintry faggot from the thorn,
To seek her nightly shed, and weep till morn ;
She only left of all the harmless train,
The sad historian of the pensive plain.

' Near yonder copse, where once the garden smil'd,
And still where many a garden flower grows wild ;
There, where a few torn shrubs the place disclose,
The village preacher's modest mansion rose.
A man he was, to all the country dear,
And passing rich with forty pounds a year ;
Remote from towns he ran his godly race,
Nor ere had changed, nor wish'd to change his place ;
Unskilful he to fawn, or seek for power,
By doctrines fashioned to the varying hour ;
Far other aims his heart had learned to prize,
More bent to raise the wretched than to rise.
His house was known to all the vagrant train,
He chid their wanderings, but relieved their pain ;
The long remembered beggar was his guest,
Whose beard descending swept his aged breast ;
The ruined spendthrift, now no longer proud,
Claimed kindred there, and had his claims allowed ;
The broken soldier, kindly bade to stay,
Sate by his fire, and talked the night away ;

Wept o'er his wounds, or tales of sorrow done,
Shouldered his crutch, and shewed how fields were won.
Pleased with his guests, the good man learned to glow,
And quite forgot their vices in their woe;
Careless their merits, or their faults to scan,
His pity gave ere charity began.

' Thus to relieve the wretched was his pride,
And even his failings leaned to Virtue's side;
But in his duty prompt at every call,
He watched and wept, he prayed and felt, for all.
And, as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies;
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

' Beside the bed where parting life was layed,
And sorrow, guilt, and pain, by turns dismayed,
The reverend champion stood. At his controul,
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise,
And his last faltering accents whispered praise.

' At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray.
The service past, around the pious man,
With ready zeal each honest rustic ran;
Even children followed with endearing wile,
And plucked his gown to share the good man's smile.
His ready smile a parent's warmth expressed,
Their welfare pleased him, and their cares distressed;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven.
As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Tho' round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.'

We rarely see a poem in which there are fewer instances of improper sentiment, or expression, than in this. Two lines, however, we must beg leave to animadvert upon.

' The sad historian of the *pensive* plain.'

Pensive is too bold an epithet, even in poetry; as it attributes too much of soul to inanimate matter.—Dryden, indeed, is guilty of a like impropriety in his noble imitation of the beginning of the first book of Lucretius: addressing himself to Venus, he says, of Mars, —

' Who oft retires from *fighting* fields, to prove
The pleasing pains of thy eternal love.'

Dryden here ascribes too much action to the Fields, as Dr. Goldsmith has inspired his Plain with too reflecting a melancholy. Dryden has attributed to his Fields too strong a characteristic of the impetuous warrior; and Dr. Goldsmith has given to his Plain too much of the sensibility and contemplation of the poet: we should emulate the natural and great sublime of Dryden, but we should avoid his negligence and excess.

' His pity gave ere charity began.'

This line violates the perspicuity of poetry. And the thought it contains is but a quaint one; more worthy of Seneca, or of the worst poetry of Dr. Young, than of the author of the *Deserted Village*.

In giving the following lines to the sentimental reader, we need not desire him principally to mark the unhappy situation of the ruined country-girl: a home reproof to obdurate men; and a strong warning to unguarded innocence.

' Where then, ah, where shall poverty reside,
To scape the pressure of contiguous pride;
If to some common's fenceless limits strayed,
He drives his flock to pick the scanty blade,
Those fenceless fields the sons of wealth divide,
And even the bare-worn common is denied.

' If to the city sped—What waits him there?
To see profusion that he must not share;
To see ten thousand baneful arts combined
To pamper luxury, and thin mankind;
To see each joy the sons of pleasure know,
Extorted from his fellow-creature's woe.
Here, while the courtier glitters in brocade,
There the pale artist plies the sickly trade;
Here, while the proud their long drawn pomps display,
There the black gibbet glooms beside the way.
The dome where pleasure holds her midnight reign,
Here richly deckt admits the gorgeous train,
Tumultuous grandeur crowds the blazing square,
The rattling chariots clash, the torches glare;
Sure scenes like these no troubles ere annoy!
Sure these denote one universal joy!
Are these thy serious thoughts—Ah, turn thine eyes
Where the poor houseless shivering female lies.
She once, perhaps, in village plenty blest,
Has wept at tales of innocence distressed;

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Her modest looks the cottage might adorn,
Sweet as the primrose peeps beneath the thorn ;
Now lost to all ; her friends, her virtue fled,
Near her betrayer's door she lays her head,
And pinch'd with cold, and shrinking from the shower,
With heavy heart deplores that luckless hour,
When idly first, ambitious of the town,
She left her wheel and robes of country brown.'

The close of the poem is beautiful, but mere imagination and romance. In his enthusiastic vision, Commerce and Luxury drive the rural virtues from the land. Unfortunate Poetry too is transported ; and the author takes a most pathetic leave of her.

' And thou sweet Poetry, thou loveliest maid,
Still first to fly where sensual joys invade ;
Unfit in these degenerate times of shame,
To catch the heart, or strike for honest fame ;
Dear charming nymph, neglected and decried,
My shame in crowds, my solitary pride.
Thou source of all my bliss, and all my woe,
That found'st me poor at first, and keep'st me so ;
Thou guide by which the nobler arts excell,
Thou nurse of every virtue, fare thee well.
Farewell, and O where'er thy voice be tried,
On Torno's cliffs, or Pambamarca's side,
Whether where equinoctial fervours glow,
Or Winter wraps the polar world in snow,
Still let thy voice prevailing over time,
Redress the rigours of the inclement clime ;
Aid slighted truth, with thy persuasive strain
Teach erring man to spurn the rage of gain ;
Teach him that states of native strength possess,
Tho' very poor, may still be very blest ;
That trade's proud empire hastes to swift decay,
As ocean sweeps the labour'd mole away ;
While self-dependent power can time defy,
As rocks resist the billows and the sky.'

England is certainly not so inhospitable to poetry as the equinoctial fervour, or the polar cold would be. Poetry is of a delicate constitution ; she would infallibly die, if she was banished either to Guinea, or to Greenland. Her powers would be dissolved in Guinea, and congealed in Greenland. She would want objects to enrich her genius, and her vigorous exertion would forsake her, in the one climate, or in the other. She would be employed on none of the noble themes, which
the

the poet requests her to embellish in her exile, for the good of mankind. We differ so far from Dr. Goldsmith's theory, that we think the country distinguished from all others for its extensive commerce, its refined luxury, and its generous plan of freedom, the most favourable region to the muses. There the poet will find the amplest field for his imagination; the best judges, and the highest rewards of his merit. London, therefore, is the place to which a son of Apollo should direct his views; and by no means to the cliffs of Torno, or to the side of Pambamarca. In London, he will have the richest fund of thought, and the warmest incentives to write: and without these advantages in perfection, a great genius can never be *perfectly* displayed.—Here, it must be confessed, a poet often treads on dangerous ground; and the greater his talents are, his ruin is the more probable; for his sensibility is the more quick, and his virtuous conduct the more difficult. But if his abuse of external objects will lead him to destruction, his proper application of them will procure him, at least, a competent subsistence, and high reputation. Why do we excel the ancients in writing, (for that we do excel them, blind prejudice only and stupidity will deny) because the improvement of literature hath kept pace with all other improvements; because a justness, a delicacy of thinking, the true sublime, are the consequences of polished life; because genius is now furnished with the greatest variety of ideas, and stimulated by the most powerful incitements to excel. Do the ancients excel us in poetry? Certainly not, upon the whole. It is true, they preceded us; and therefore have transmitted many noble sentiments, which we can only repeat. They are likewise more fortunate than we are in another circumstance; they gave the fire of genius its immediate and full play; but we are apt to restrain and subdue it too much by art. They are often too negligent; we are sometimes too elaborate. But none of them are so sublime as our divine Shakespeare and Milton; in none of them is to be found so much vigour and correctness united as in Pope. Are the ancient historians preferable to our best historians as writers? By no means. They dwell upon trifles; they tell us a string of barbarous tales, which now would only be pardonable from the mouth of an old woman in a chimney-corner. Indeed they exhibit giants of virtue and patriotism to our view, of whom we have no living similitudes. Let us discriminate before we pronounce; and not mistake *old* characters, which we owe to the government, and manners of their country, for the excellence of *old* authors.

The reader, we hope, will not be displeased with this digression, which is not much out of the way, when we are animadverting

adverting upon Dr. Goldsmith's opinion that the complexion of the present times is unfavourable to literary merit.

The author, in his dedication to Sir Joshua Reynolds, makes a very singular confession, not much to the honour either of the painter, or the poet. He says "I am ignorant of that art in which you are said to excel."—If a poet, and a poet who chiefly excels in the picturesque, has no taste for fine painting, we must think him a phenomenon.—"I would not give a farthing," says Voltaire, "for those specimens of the fine arts, which only engage the attention of artists."

Dr. Goldsmith deserves the highest applause for employing his poetical talents in the support of humanity and virtue, in an age when sentimental instruction will have more powerful influence upon our conduct than any other; when abstruse systems of morality, and dry exhortations from the pulpit, if attended to for a while, make no durable impression.

VI. *The Female Advocate*, a Poem. By W. Woty. 4to. Pr. 2s. Flexney.

WERE this poem as nervous and striking as the sixth satire of Juvenal, our modern ladies would have the less need to regret the severe treatment which their sex met with from one of the greatest of poets in the reign of Domitian. However, it is not without its merit. Parnassus hath its pretty shrubs as well as its towering and majestick oaks.

So contracted and illiberal are the hearts of men, that it is to be questioned whether so long a poem was ever written in defence of women as *The Female Advocate*. Women indeed have often been the subject of poetical praise; but rather from flashes of imagination, and gaiety of humour, than from a deliberate, and grateful determination to do honour to their merit. Yet they have a most indefeasible right to the homage of the poet; for to them we owe the sweetest pleasures, the highest raptures of life; and poets, of all others, are most sensible to their charms. Mr. Woty, however, goes beyond the bounds of reason in his admiration of the fair sex, and is quite a French idolater of the ladies; for he makes them more innocent and benign beings than we generally find them.

His verses are easy, and flowing; and his characters are drawn with a pleasantry peculiar to himself.

He supposes the females taking the field against their adversaries, the men; with himself, as their champion, at their head. The description of this mock-heroick engagement contains many humorous circumstances.

‘ In

• In'thought already I survey the fair,
 Range their bright troops, and for the fight prepare,
 Before such troops whilst I my standard rear,
 My beating heart disdains a thought of fear.
 See! where two furly combatants advance,
 In impious daring each presents his lance;
 And now abash'd they scamper from the plain,
 Celia's soft hand hath shiver'd 'em in twain.
 Twelve doughty champions next in front appear,
 And twice twelve more stand lurking in the rear.
 In vain at Florimel the dastards frown,
 She heaves a gentle sigh, and blows 'em down.
 Next comes a dainty Sir, with mincing pace,
 Soft creamy hand, and nice cosmetic face.
 In pompous tone his prowess doth he boast,
 Denouncing vengeance on the female host,
 And vows some other method more refin'd
 Should be devis'd to propagate mankind.
 Up stepp'd Aurelia to this haughty brag,
 And gently clos'd him in her knot-ting-bag,
 His second next attempts a feeble stand,
 With wit's sharp dagger in his trembling hand,
 The puny champion fair Rosetta sees,
 Smiles at his reedy thanks, and aspen knees.
 Crack went the fan of this triumphant belle,
 And down the dagger and the champion fell.'

In the following verses he attributes the greatest faults of the women to the bad treatment which they receive from the men. There is more of compliment than of truth in these lines. Undoubtedly women are often driven to their most enormous profligacies by the perfidy of their seducers. But in fact they and men are made of the same frail materials: both the sexes are apt to fall into great misconduct, without any remarkable provocations to impatience or despair.

• Woman's my theme—from her I'll not depart,
 Whilst strength my nerves, and courage fills my heart,
 Woman! the richest, dearest pledge of Heav'n!
 Whose ev'ry fault by man should be forgiv'n;
 Since her chief faults (which he may blush to own,
 Yet own he must) proceed from him alone.'

The hardy achievements of the modern military hero, when listed under the banners of love are wittily enumerated.

• Favour'd by whom, the soldier takes up arms,
 And dares his person to a thousand harms,

His

His narrow feet with narrower shoes adorns,
And bids defiance to the twitch of corns;
Suffers his temples to be sing'd, nor feels
The heat that issues from the curling steels;
Renounces, or at least conceals his fears,
Tho' his locks smoke, and hiss about his ears:
But dangers such as these he well may bear,
Whom ball and powder never yet could scare.

For thee he buckles on the fatal blade,
Fierce cocks his hat, and shews his fierce cockade.
For thee in martial trim behold him shine,
Ready to give a challenge—or decline.
When ev'ry prudent man is safe in bed,
And dreams of comfort hovering o'er his head,
In those dull moments, at that sluggish hour,
When, tir'd with bus'ness, surly landlords low'r,
And drowsy waiters, wanting needful rest,
With half-shut optics, damn each drunken guest,
For thee he watches, gives and takes the toast,
Most happy then, when he can swill the most.
Full of thy charms, he risks without a dread
The sick'ning vomit, and the aching head,
Hazards the consequence of sitting late,
And all the ills that bumpers can create:
Surcharg'd with wine, he quits the festive board,
And lifts aloft his formidable sword,
Then sallies outward, resolute of soul,
Nor heeds the watchman, or the watchman's pole;
Stalks boldly on, nor knows a single fright
From hair-breadth 'scapes, and dangers of the night;
So daring at the last, he ventures nigh
A round-house—when the constable's not by.'

The poem is closed with a poetical imitation of the third, and part of the fourth chapter of the first book of Esdras, in which three young men support their three sentences before king Darius. The sentence of the first was, "wine is the strongest;" the sentence of the second, "the king is the strongest;" the sentence of the third, "women are strongest; but above all things truth beareth away the victory." The palm was adjudged to the third young man, who gave truth the preference to all things, and who for his sentiments on truth was most applauded by the king and his courtiers. But the second part of the young man's sentence did not make for Mr. Woty's purpose; and therefore he, prudently, takes no notice of it. A poet is much more warmly attached to woman than to truth.

He

He makes the speech of the third young man to conclude with the praise of woman, the audience join their acclamations in the same strain, and the roofs resound with the praise of woman.

‘ He ceas’d—the roofs resounded with applause;
And woman, charming woman, won the cause.’

We wish that Mr. Woty would avoid the low double entendre, and pun, which are disgraceful to poetry, and strong marks of a vitiated taste. Many instances of punning are to be met with in this poem.

‘ Professors—who—

‘ Are, by *degrees*, entitled to *degrees*.’

‘ What *groves*, ye *grovelings*, do ye deign to tread?

Woman he says, is,

‘ In fondness equal to the *fawning fawn*.’

Darius, in the following insipid line, seems to sink from a king to a lap-dog: the third young orator, speaking of Darius, and his mistress, Apame, says,

‘ Even now she pats him with her *barmless* hand.’

VII. *Poems, and Translations by a young Gentleman of Oxford.* 4to.
Pr. 2s. Robinson and Roberts.

THIS pamphlet contains lively description, virtuous sentiment, and harmonious verse.

The author’s imitation of the last Chorus of the second act of Troades is extremely animated, and much superior to the original.

The changeable and transient life of man is forcibly exhibited in the following beautiful lines:

‘ As round the sun the splendent planets roll,
Which cheer the night, and glitter on the pole;
And as the seasons in their course appear,
Reflecting beauties on the checquer’d year;
As the revolving moon, of lustre bright,
In silver vest dispels the gloom of night;
So fated man his transient course pursues,
’Till ruthless death arrests his airy views.
As to the sky the mantling smoke ascends,
And o’er heav’n’s vault its dusky veil extends;
And as the clouds in fullen grandeur move,
And form a phalanx in the fields above;

’Till

'Till at the northern blast the shadows fly,
And azure plains delight the ravish'd eye;
Such is the state of visionary man,
His pleasures transient, and his life a span:
At morn he blooms, with conscious pride elate,
At eve he shrinks, and dreads impending fate.
So the gay flow'r that decks the woodland glade,
Is doom'd to blossom, and is doom'd to fade.'

There are in this Chorus some philosophical principles on the love of life, and the fear of death, which, on account of their own importance, and the elegant dress with which they are clothed, deserve to be transcribed. Whenever they are heartily adopted, they certainly preclude much imaginary distress: though they cannot well be reduced to practice without two auxiliaries, which one man can seldom boast, an easy, happy constitution, and a mind free from prejudice.

' No real joys from wealth or fortune flow,
Nay length of life is but protracted woe.
Then what is death? why should the name affright,
The empty bugbear of a winter's night!
Why shou'd we shudder at this final blow,
Which sooths each care, and drowns the voice of woe?
Let minds which float on Fancy's airy wing,
Paint fields Elysian, and eternal spring;
Let sad enthusiasts form a dreary cave,
And feel the blast which curls Cocytus' wave;
Be mine the lot to pass unheeded through
Life's mazy path, and take a transient view
Of fleeting bliss, while now and then a smile,
Plays on my lips, each sorrow to beguile;
Not over-fond of life, nor fearing death,
Content and tranquil I'll resign my breath;
For tho' with airy joys our fancies teem,
Sure life and death are but an anxious *dream*.'

His Elegy is very flowing and tender; we shall extract a specimen from it.

' How vain the pageantry of worldly things!
And what is grandeur but an empty name?
Short-liv'd the glory of the greatest kings,
Tho' slaughter'd nations raise their i'l-got fame.
' Where is, alas! the pride of Persia flown?
The pomp of Rome, with all her empires o'er;
And e'en where Ilium stood is scarcely known;
And haughty Carthage now exults no more.

Thus

‘ Thus since ambition yields to certain fate,
By reason prompted, sure, unerring guide,
Let virtue bless thy visionary state,
Whose glory time nor envy ne’er can hide.’

His Ode is pathetic and descriptive; it is worthy of Catullus, from whom its motto is taken.

The beginning of this Ode introduces us to the most agreeable, and affecting images of the spring.

‘ Winter with his dismal train
Now has left the happy plain;
Genial spring resumes her seat,
Prolific queen of ev’ry sweet:
As she treads the verdant mead,
Mark each flow’ret rears its head;
Ev’ry plant and tree is seen,
Deck’d in robe of gayest green;
Wanton zephyrs round her play.
Hark! the sky-lark greets the day;
And each creature seems to sing,
Welcome goddess, welcome spring.
Come, my fair one, let us rove
Thro’ the dew-besplangl’d grove;
For nature now is spruce and gay,
To meet the genial goddess, May.
Let us choose some cool retreat,
Shelter’d from the noon-day heat;
And mark how sweetly nature smiles,
Whilst love the passing hours beguiles.
Hark! the am’rous plaintive dove
Murmurs music through the grove,
And mourns in accents soft the fate
Of her unhappy, wand’ring mate.
The thrush too swells her beating breast,
Some cruel hand has robb’d her nest;
While others, joyful, sweetly sing
Loud carols to the friendly Spring:
Sweet the prospect, sweet the grove,
Scene of sympathy and love!’

At the close of this Ode, the description of the rotation of the seasons, and the application of their changes to the various terms of human life, are not less instructive than picturesque.

‘ Mark the blades of springing corn,
The wide-extended fields adorn,

Which

Which summer raising by degrees,
 The heart-elated rustic sees ;
 And hopes, when autumn shews its face,
 The yellow sheaves his barns will grace ;
 Yet anxious for his future gain,
 He views inclement skies with pain,
 As all conspiring to destroy,
 And rob him of his fancied joy.
 The corn, as thus it yearly grows,
 The life of man in emblem shews,
 Who, heedless of consuming time,
 Exults at spring in youthful prime ;
 Nor summer days present a fate
 He vainly hopes will yet be late ;
 But autumn crops his fancied bloom,
 Pointing, tho' slow, a certain doom ;
 He withers like the ripen'd corn,
 And silver hairs his brows adorn ;
 Unstrung each nerve, all vigour past,
 He yields to winter's chilling blast.'

The contents of this pamphlet, are,—the last Chorus of the second Act of Seneca's *Troades*, imitated—An *Elegy*—An *Ode*—The *Snake and the Worm*, a *Fable*.—Two *Odes* of *Anacreon*, two of *Horace*, and one of his *Epistles*, imitated.

Of his *Imitations* it may be observed, that they at least rival their originals ; and of his *Originals*, that they hold a considerable rank in composition.

VIII. *The Elements of Universal Erudition, containing an analytical Abridgment of the Sciences, polite Arts, and Belles Lettres, by Baron Bielsfeld, Secretary of Legation to the King of Prussia, &c. Translated from the last Edition printed at Berlin, by W. Hooper, M. D. 3 Vols. 8vo. Pr. 18s. Robson.*

THE plan of the work before us is so extensive, that to succeed in the execution of it might justly seem to require several masterly hands. Yet baron Bielsfeld has succeeded so well in it, that his learning and judgment are both entitled to the highest praises. Though he has modestly declined giving to these *Elements of Universal Erudition* the name of *Encyclopaedia*, lest he should be thought presumptuous enough to vie with the respectable authors of the celebrated French work published under that title ; it may, notwithstanding, be justly considered in the same light. Our author, begins his work, by ranging the sciences in three classes ; and in con-

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sequence of this arrangement, divides his treatise into three books. The first of these books treats of those sciences which employ the understanding; the second, those that are derived from the imagination; and the third, those that exercise the memory. This is a very just and proper division; but, at the same time that we must acknowledge our author's judgment in adopting it preferably to that, in which the different branches of our knowledge are considered as necessary, useful, agreeable, and frivolous; and that, by which they are divided according to the different degrees of certainty, of which they are thought susceptible; and, likewise, that which divides them into sciences properly so called, and belles lettres; we cannot help accusing him of ingratitude in not acknowledging his obligation to lord Bacon, who was the first to think of this admirable division of the sciences into those that belong to the understanding, the imagination, and the memory.

As the work before us is extensive, we shall, in the present article, confine ourselves to those sciences which proceed from the imagination alone. The first of these sciences is theology, which the author considers under the ten following heads. 1. The dogmatic; 2. The exegesis, and hermeneutic; 3. Sacred criticism; 4. Moral theology; 5. Polemic theology; 6. Pastoral theology; 7. Catechetic theology; 8. Casuistic theology; 9. Consistorial prudence; 10. The functions of the ministry. We shall not enter into all those topics, but content ourselves with singling out such particulars as are most worthy of his notice, and best calculated to enable him to form a judgment of the author's abilities.—Under the article of sacred criticism, he enumerates the several versions of the scriptures, the first of which is that of the Septuagint, which has been at all times held in the highest esteem, as well by the Jews as by the Christians. The Hebrew language being lost by the Jews during the captivity in Babylon, and the Greek dialect becoming the common language of the East, that version was made in Egypt by publick authority, and for the use of the common people. The second is that called the Vulgate, which was formed from the translation of St. Jerome; and another that was called *Versio Antiqua*. After these two translations come the Greek versions, amongst which are reckoned: 1. That of Aquila, who has translated the Hebrew verbatim, by placing over each word of the Hebrew text, its corresponding Greek term. 2. That of Symmachus, who applied himself to write the Greek with purity and elegance. 3. That of Theodotion, whose translation is as literal and exact as it is

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elegant. To these may be added, those of Jericho and Nicopolis, which are now much celebrated. None of these versions are at present entire. The fragments that remain of them have been collected and published by Drusus and father Montfaucon. 5thly, and lastly, the Syriac versions, of which one was made on the Hebrew text, and the other on the Greek.—After a few more observations, the baron proceeds to treat of moral theology, under which head he takes notice that God has given to all the beings that compose the universe one simple principle, by which alone the whole and every part of it is connected and perpetually supported; and that principle is LOVE. Herein our author's sentiments coincide with those of Mr. Pope, and all other the most renowned moralists :

Behold the one great principle of love,
Combining all below and all above.

Ethic Epist.

We cannot help thinking, however, that his reasoning is somewhat too refined, when, in pursuance of this principle, he maintains that the attraction of the celestial bodies, as well as that of those which compose our globe, is a species of love; a mutual tendency towards each other. He adds, that the uniform generation by which all things are perpetuated, is founded in love. Such metaphorical and figurative expressions appear quite improper and out of place in a philosophical treatise, in which every word should have a precise and determinate signification, and in which no poetical licence or latitude of phrase should be admitted upon any account. The word *love* cannot be applied with any propriety to inanimate bodies. We, however, agree with him that it appears to be the will of God to establish the simple principle of love in morality by the mouth of the Messiah. It must be acknowledged that Jesus Christ has alone taught mankind perfect morals by deducing them from this true principle. This simple and universal principle of morality has been fully made known to mankind by Jesus Christ. He has therefore been, even in this sense also, the true Saviour of the world.

Having thus given an idea of speculative theology, our author proceeds to treat of the practical or pastoral theology, usually divided into homilitic, catechetic, and casuistic theology. To these are added the consistorial prudence, which includes the study of the canon law and the prudential exercise of the different functions of the ministry.

In treating those several branches of the theological science, baron Bielfeld has said enough to give an idea of

the several branches that compose the general system of divinity; he at the same time acknowledges, that there are theologies established in the schools still different in their genus and species. Thus, for example, they distinguish the theology of God, that of Jesus Christ, that of the Holy Ghost, that of the angels, and that of men. The theology of God is again subdivided into *theologia Dei naturalis* or *essentialis*, and *theologia Dei idealis* or *exemplaris*; which last article is again divided into archetypic theology, which teaches what comes immediately from God himself; and eclypic theology, which considers the theologic notions, that man, as the image of God, is able to acquire by his own nature, that is, by the ability he has received from the Supreme Being, to know and adore him, and by the preaching of his divine word. Thus our author, though he just mentions the divisions and subdivisions of school divinity, takes no notice of the voluminous writings of the school-divines; and indeed Johannes Duns Scotus, Jacob Behmen, Thomas Aquinas, the famous archbishop of Toledo, Toftatus, and others called by their contemporaries *doctores irrefragabiles*, though they abound in subtilties and nice distinctions, are scarce worth the attention of a student, who wishes only to store his memory with useful knowledge, and not burthen it with trifles.

Our learned author then proceeds to treat of jurisprudence. He observes, in his 5th section, that the state of pure nature is a state of peace, but that the state of man in society is a kind of a state of war. In this he differs from the celebrated Hobbes, who in his treatise *De Cive* enumerates a variety of arguments to prove, that the state of nature is a state of war. With regard to the state of nature so much talked of by moralists, we are inclined to think with the celebrated lord Shaftsbury, that it never had any existence; or that if it had, the moral philosopher is in the right to consider it as a state of war, as every state of man which excludes society, tends to degrade his nature, and reduce him to the level of the brute creation. Why the learned Bacon should represent the state of man in society, as a state of war, we are at a loss to conceive, as that state is productive of every thing which contributes to improve the human species, and soften the natural ferocity of man. Our author after having premised certain considerations on the necessity, origin, and nature of laws, enumerates the several branches comprised by the study of jurisprudence in its largest extent, which are legislative jurisprudence, the law of nature, the law of nations, the public or political law of each nation, the history of legislation, the Roman law, the Germanic law, the

the Saxon law, the civil law, the law of custom, the law established by conquering nations in their colonies, the feudal law derived from the nature of fiefs and the several reciprocal obligations between the lord and his vassals, the military law, the mercantile law or the laws of commerce in general, the cambial law or the laws and customs of exchange, the metallic law or the laws and customs of miners, the law of the venery or those laws that relate to forests and the game, the canon law for the ecclesiastical affairs of Roman Catholics, the ecclesiastical law of Protestants, the municipal laws of some large cities or particular provinces, the form of process before the tribunal of the German empire, the form of process in general, according as it is received and established in each country, the practice or application of all these laws to cases that arise, called by the lawyers *prudentia juridicalis*, the consultatory prudence, or the rules to be observed in the decision of particular cases, and in the advice that is asked by unskilful persons of the men of the law, the marine law, the criminal law.

Having laid before the reader the several branches of this equally vast and complicated science, we think it unnecessary to follow the baron through the labyrinth of universal jurisprudence, and shall therefore content ourselves with taking notice of such particulars worthy of remark, as occur in the course of his analysis of the several parts of it. In page 96 our author lays it down as a maxim, that the reasons for which laws are made, should never be annexed to them; and that the people should be taught to rely on the wisdom of him or them, to whom they have assigned the legislative power. This maxim appears to be entirely calculated for the meridian of an arbitrary government, and surprises us the more, as a spirit of liberty seems to breathe through the work before us. Such a doctrine seems only worthy of slaves, overawed by their masters. The subjects of a free state think they have a right to examine the conduct of those intrusted with the administration of government in every particular. In the preamble to every British act of parliament, the reasons of its institution are constantly recited.

In the fifteenth chapter our author sets his readers right with regard to a mistake that people are very apt to run into concerning the Roman law. This law, he justly observes, has nothing Roman in it but the name. What is now called the Roman law is only a compilation of the laws that the eastern emperor Justinian I. caused to be made by the juriconsults Trebonius, Theophilus, Dorotheus, and Johannes, in the sixth century, and ranged in a certain system, according

to the order and nature of the several matters. It cannot be denied that Justinian and his lawyers have included in this system many of the laws that had been in force at Rome. But there is also a great number taken from elsewhere; as from the natural law, that of nations, those of the Greeks and Egyptians, and the particular constitutions of Justinian himself. The whole has been reduced into a body of law, and makes what is called the Roman law, because the emperors, though resident at Constantinople, constantly called themselves Roman emperors.

In speaking of the feudal laws, baron Bielfeld maintains that the origin of fiefs is derived from the ancient Germans. This he thinks probable from that warlike spirit in general, and from their law, of greatest force, in particular, by which it was allowable for every free man possessing portions of land to do himself justice by force of arms. With regard to the several different laws which follow the feudal law, there occurs nothing worthy of the reader's notice, till we come to the criminal law; in treating of which our author observes, that the laws of different countries and different ages have not inflicted the same punishment for the same crimes. Theft, for example, was not punished with death amongst the Hebrews, according to the law of Moses, but an adulterer was stoned to death. In France, on the contrary, a domestic thief is hanged for a trifle, but the adulterer is discharged with at most a reprimand from a confessor whom he despises. This the baron accounts for thus: the Jews, says he, have ever been a people addicted to larceny and fraud, their laws therefore have not been severe against their favourite vice. The French, on the contrary, are a people of gallantry, who think there is no such thing as inviolable love, and that the conjugal bond for life is a contract too strict for human nature to endure.—We cannot help remarking upon this passage, that the baron expresses himself too freely. Religion teaches us, that God himself was the law-giver of the Jews; but here the Jewish laws are represented as founded entirely upon caprice and partiality.

From what has been said, the reader will be able to form a judgment of the manner in which baron Bielfeld has treated the science of jurisprudence; after which he proceeds to give us the elements of physic, a branch of erudition much more interesting to readers of all sorts than the former. According to our author, to know the disease, the remedies, and the proper method of applying them, is that in which the science of physic consists. In page 217, he justly censures a too systematic

matic disposition in physicians, who, from mistaken symptoms, and frequently from such as are doubtful, or not duly attended to, form an indication, that is, a system of the disorder. It must, indeed, be acknowledged, that systematical physicians are by much the least to be depended upon; and that the life of a patient, who is entrusted to their care, runs the utmost risk. The physician who goes intirely by precedent is much safer. Systems are, however, of some use to the student of physic, as they are a help to the memory, and enable him to reduce physical phænomena to classes; whereas, he who has only collected a number of facts, and a variety of receipts, is ever at a loss in the application of them.

Amongst the several systems of modern physicians, our author confines himself to two only, whose different opinions seem to deserve more attention than those of the rest. The first of these, having the celebrated Stahl at their head, supposes, that the primary cause of all the diseases of the human body proceeds from the mind; and, consequently, that the mind being differently affected, produces different diseases, and this opinion they found on reason and experience. The others, who are called Mechanicians, and who are headed by the renowned Hoffmann, find the primitive cause of all disorders in the structure of the body, and the mechanism of its organs. They believe, that ideas arise from an infinite number of minute sensations, and that these sensations arise from the manner in which the myriads of nerves, of fibres, and other springs of the body are moved, agitated, and affected. They seem to take the mind to be the result of all these sensations, and believe with Montesquieu that the imagination, the taste, sensibility, vivacity, &c. and of consequence the passions also, depend on them. This is the system of the Atheists, and materialists, a system which is often adopted by the smatterers in natural knowledge, and which many physicians affect to adopt, thinking that it proves their sagacity and penetration. Greater names, however, appear on the other side of the question, and if it was to be decided merely by the number and reputation of those that have declared themselves, it would certainly be a great inducement to any rational inquirer to accede to it. Amongst these may be reckoned Hippocrates, one of the greatest geniuses of antiquity, and the renowned Galen, who was converted from Atheism to the belief of a Deity. Our author, however, professes himself a sceptic upon the occasion, and though he declares himself neutral by these words,

Non nostrum inter vos tantas componere lites,

yet he seems greatly to incline to the opinion of the materialists, when he asserts that every physician would do well to follow the system of the mechanicians, and not vainly to bewilder himself with curing the mind, but apply himself to the cure of the body, to cleanse the organs, to renew and rectify the juices, to improve the blood, to strengthen the springs of the stomach and other viscera, and to preserve each part of the human body in its natural state and in that action for which it is destined. Though this is in some measure just, certain it is that the mind claims the attention of the physician as well as the body; and the baron's representing the latter as the only subject which he has to operate upon, seems to proceed from the same way of thinking which has brought the general imputation of irreligion upon physicians, and which has given occasion to the proverb *ubi tres medici duo athei*. The branches of which the medicinal art is composed, are, according to the baron, the twelve following, anatomy, physiology, pathology, the semiotic or indicative, the therapeutic, the materia medica, botany, pharmacy or election, chymistry, chirurgery, and obstetrics, the practice of physic, medicinal prudence and *medicina forensis*. We should exceed the bounds of an article were we to follow the author through the explication which he gives of these various parts of physic, we shall therefore just touch upon those particulars which are most worthy of the notice of a reader. With regard to the first of these branches, anatomy, it is usually distinguished into the common and the sublime or refined anatomy. The former of these is the ordinary business of professors, physicians, surgeons and students; the latter appertains to the Albini, the Boerhaaves, the Hallers, the Sydenhams, the Lieberkuhns. In page 242 we meet with another observation of the baron's which proves what we have already advanced concerning his turn to incredulity and scepticism in religious matters. His observation is as follows, 'when all the springs of the body will become inflexible, their action will cease; and the several parts being no longer able to perform their functions, the aged becomes a sort of automaton, a burden to himself and to those that are obliged to attend him; or he ceases to be, and according to the scripture phrase, returns to the dust from whence he came. This observation, continues the baron, by proving that immortality is absolutely impossible, gives occasion likewise to violent doubts relative to the assertion of Moses on the subject of the age of the first race of men, and of the patriarchs. For either their muscles, nerves, fibres, &c. were constructed like ours; and in that case it was impossible for them to last almost a thousand years without becoming inflexible, or else their vis-

cera were formed much stronger, more vigorous, and more durable than ours; from whence an infallible but very disagreeable consequence arises; for it is evident to demonstration that a man's disposition for thinking, his vivacity, his ingenuity, his sensibility, depend on the greater or less delicacy of his nerves, his fibres, and the whole of his machine. If therefore all their parts were sufficiently strong to last almost a thousand years, it is manifest that the patriarchs must have been mere brutes, infinitely less sensible and alert than modern animals.

This is too like the language of modern free-thinkers, who make their own knowledge the measure of the divine power, and think to circumscribe the operations of Him whom heaven, and the heaven of heavens, cannot contain within the narrow sphere of our ideas. Our author's reasoning, upon this subject, is very far from being conclusive.—Might not the same power that formed the human frame, wind it up by the means of springs imperceptible to every eye but one that sees infinitely, for a longer or shorter term of years, as he judged proper? He seems to have forgot here, what he had before acknowledged, that we absolutely know nothing of the nature of the mind, of the principle of life, &c. If the nature of the mind, and the principle of life be so utterly unknown to us, and, in fact, inexplicable mysteries, why does he prescribe limits to its continuance?—Thus the best reasoners involve themselves in contradictions and absurdities.

Lucretius, after having argued against divine Providence, and exerted himself to the utmost to establish the system of atheism, is compelled by the force of truth to acknowledge something like a superintending Providence, and so far forgets himself as to confess, that there seems to be some secret power, that controuls and governs all things.

Usque adeo res humanas vim abdita quædam

Proterit, et pulcras fasces, sævasque secures

Proculcare, atque ludibris sibi habere videtur. De Nat. Rerum.

Our author, in the latter part of his objection, remarks, that Moses in his psalm assures us, that the days of our years are threescore and ten; and, if we attain to fourscore, it is by reason of strength.—But who does not see that, upon this occasion, Moses was not speaking of the antediluvians, but of men such as they were at the time in which he wrote? As what has been said is abundantly sufficient to give the reader an idea of the manner in which our author has treated the subject of medicine, we shall now proceed to the subsequent article, philosophy.

Philosophy, according to the baron, had its birth in the earliest ages of the world, and owed its origin to that desire of happiness which is so natural to mankind, that it becomes the motive of all their labours, and the spring of all their actions.

The first that made open profession of philosophy in Greece, were Thales and Pythagoras, who thought the title of sage too fastidious, and took the more modest name of philosophers, or lovers of wisdom. Socrates, who followed the career of the earliest philosophers, turned all his studies towards morality, and was the first to reduce the confused ideas of his predecessors to some method; for which reason he is called by Cicero, the Father of Philosophy. Of all the celebrated men who came out of the school of Socrates, Plato was the most renowned. He established his school in the Academy, which was a place without Athens, and from thence his followers were called Academics. According to Plato, the soul of man is only an emanation of the divinity. He believed that this particle united to its principle, knew all things; but, when united to a body, contracted ignorance and impurity from that union. He did not follow the example of his master Socrates, in totally neglecting natural philosophy. On the contrary, he enquired into many questions, which relate to that science, and even cultivated astronomy. The disciples of Plato formed also many new sects; of which that founded by Aristotle is the most illustrious. This philosopher was the first who formed a complete system from the several parts of philosophy. His disciples and his followers were called the Peripatetics of Lyceum, where he had fixed his school. About sixty years after rose the sects of the Stoics and Epicureans, which at first divided the wits of Greece, and afterwards those of all the rest of the world: the founder of the former was Zeno, that of the latter Epicurus. About the twelfth century prevailed a philosophy called the Scholastic, borrowed, in a great measure from the writings of the Arabs, whom the Scholastics, who were all attached to Aristotle, imitated in their subtle, ambiguous, abstract, and capricious manner of reasoning. About the sixteenth century, men began to throw off the yoke of Aristotle. Nicholas Copernicus, who was born at Thorn in 1473, had already borne the torch of reason in mathematics and astronomy; he had rejected the system of the world that was invented by Ptolemy, and which the Greeks call most wise and most divine; and in its place introduced the system of the sun's being immoveable, and the motion of the earth. Galileo, who was born at Florence in 1564, adopted the system of Copernicus, and improved it by
new

new observations. He likewise introduced a new and excellent method of reasoning in philosophical subjects. At last René Descartes appeared, and by a method, but very imperfectly understood before, discovered more truths in philosophy, than all the preceding ages had produced. Before Descartes, Sir Francis Bacon had lighted that torch, with which all his successors have illumined philosophy; and in his writings are to be found the seeds of every new discovery, and every new hypothesis. At length philosophy was carried to its highest perfection by Newton, Leibnitz, and Locke, all living in the seventeenth century, and all contemporaries.

Thus have we given a general sketch of the history of philosophy, of which our author has enumerated the following branches. 1. Logic. 2. Morality. 3. Natural theology. 4. Ethics, or moral philosophy. 5. General philosophy, or common prudence. 6. The policy of nations. 7. The law of nature. 8. The law of nations. 9. Metaphysics. 10. Physics, or natural philosophy.—We should exceed the limits which we have prescribed to ourselves, were we to enter into the subdivisions of these branches, or give a particular account of each. With the same view of avoiding prolixity, we shall pass over the article of Mathematics, with which this second book concludes, as what has been said of the other branches of science, is abundantly sufficient to give an idea of our author's manner of treating his subjects.

Our opinion of this work, upon the whole, is, that, notwithstanding a few errors, which are excusable in a work so extensive, it is equally curious and useful;—the author has discovered a fund of good sense equal to his profound erudition; and the translator has performed his part with spirit and fidelity.

[*To be continued.*]

IX. *An easy Introduction to Astronomy, for young Gentlemen and Ladies. The Second Edition. Illustrated with Copper-plates.*
By James Ferguson, F. R. S. 8vo. Pr. 5s. Cadell.

AMONG all the sciences it is probable there are very few, if any, which so much enlarge the mind and correct the judgment as that of mathematics; by this noble art we are led to truth by the nearest way, and likewise, with the greatest certainty. The ancients held this valuable part of learning in such esteem, that their kings were not only encouragers of it, but also students in the science; they accounted that per-

person unfit to govern the world who knew not what the world was, or had not, at least, acquired a general notion of the universe and situation of the parts and extent of the solar and planetary system: nor have there been wanting persons in early ages, who have cultivated the several branches of mathematical knowledge, and in particular astronomy; for by the writings of Porphyry and Simplicius, it appears, that when Alexander the Great took Babylon, Callisthenes, one of Aristotle's scholars, by the desire of Aristotle, carried from thence to Greece, celestial observations made by the ancient Chaldeans and Babylonians of two thousand years standing. And Sir Henry Savil, towards the latter part of his second lecture upon Euclid, speaking of this, says, that although the common printed edition of Simplicius mentions but two thousand years, yet in his manuscript it is thirty-one thousand years; and Cicero, in lib. 1. *de Divinatione*, forty-seven thousand years. But as the Greeks had almost all their astronomical learning from the Egyptians, whose observations were purely astrological, and made chiefly with a view to determine the influence of the stars, Simplicius's account rather serves to shew the antiquity than the advancement of astronomy; nor indeed have we any thing of certainty with respect to the latter, until about 300 years before the Christian æra, when, according to Ptolemy, Tymocris and Arystillus left several observations of the fixed stars, which proved of great use to succeeding astronomers in determining the precession of the equinoctial points, and other astronomical phenomena.

The difficulty of arriving at an extensive knowledge in astronomy, and the time required for that purpose, have induced several very considerable writers upon this subject to oblige the world with popular treatises, whereby a sufficient idea of astronomy may be obtained, with very little trouble, and without any previous knowledge of algebra or geometry. This seems to be the design of the work before us, and which may be considered as excerpts from the writings of those celebrated astronomers Keil, Pemberton, Wallis, &c. wherein the ingenious author has illustrated the principles of astronomy by way of dialogue between Neander and Eudisia, in a very easy and comprehensive manner. The figure, motions, and dimensions of the earth, the solar system, the nature of eclipses of the sun and moon, &c. are well explained, and rendered clear to the understanding of those who are unacquainted with geometry or mathematics.—Our author, in speaking of the nature and laws of gravity, at page 61, and of the difference between solar and sydereal time, at page 207, is not quite so satisfactory as
in

in the other parts of this performance: the reader will judge of this by the following extracts.

‘ *Eudofia*. I should be glad to know the reason why the sun’s attraction decreases in proportion to the squares of the distances from him; Why do you shake your head?

‘ *Neander*. Because you ask me a question which Sir Isaac Newton himself could not solve; although he was the prince of philosophers.

‘ *E*. But can you give me no idea at all of it?

‘ *N*. I could; and a very plain one too, if the attractive force, (the effect of which we call gravity) acted only according to the surface of the attracted body.

‘ *E*. Your if implies that it does not: but, if it did, why should it decrease in that proportion?

‘ *N*. I have drawn a figure for your inspection (Fig. 1. Plate II. in the author’s work), which, indeed, is for a quite different purpose: but it would exactly solve your question, if gravity acted as all mechanical causes do; only upon the surfaces of bodies.

‘ *E*. But, if gravity acts not according to the quantity of surface, pray how doth it act?

‘ *N*. Exactly in proportion to the solid contents of bodies; that is, to the quantities of matter they contain; for if gravity acted according to the surfaces or bulks of bodies, a cork would be as heavy as a piece of lead of the same bulk as the cork.’

This account of gravitation, seems (at least to us) rather defective and confused; for the solid contents of bodies are not proportional to the quantity of matter they contain, nor are the surfaces of bodies, and their bulks the same thing. Mr. Ferguson should have defined the quantity of matter in a body as Sir Isaac Newton does, to be the measure of the same arising from its density and bulk conjunctly; and then, indeed, the effect of gravity at equal distances from the center of force would be as the quantity of matter or weight of the body; nor would this *vis insita*, or *vis inertia*, probably, be changed by any alteration in the present law of gravitation, that is, at the same distance from the center of force the proportion between the *vis enertiæ* of bodies would still remain the same, namely, that of the quantities of matter or weights of the bodies themselves, whether the force of gravity acted as it now does, or by any other law. We are therefore of opinion, that, even granting the force of gravity upon bodies at equal distances from the center of attraction to be as their surfaces, it could not be proved from thence that the law of attraction should be reciprocally as the square of the distance from that center, for the influ-

influence of attraction at different distances from the center of force remains just the same, and increases or decreases in the very same manner, whether there are any bodies or not within the sphere of its activity; whereas our author (in his hypothesis, makes the force of attraction propagated from the center, depend upon the magnitude of the surface of the attracted body; consequently by Mr. Ferguson's scheme (plate III. fig. 1.) it will appear that the force of gravity upon a body, at the earth's surface, whose superficies is one inch, is no greater than the force of gravity upon a body at two semidiameters from the earth's center, whose surface is four inches. This we apprehend would fall very short of confirming the present law of gravitation.

At page 243 it is said, that 24 solar hours are 3 minutes and 56 seconds longer than 24 sydereal hours. Now as the sydereal day contains only 23 hours 56 minutes and 4 seconds, and the difference between the solar and sydereal year is no more than 20 minutes 17 seconds and $\frac{1}{2}$, we think Mr. Ferguson should have added a line or two, in order to have explained to his readers, the reason of the solar day being 24 hours.

We have here enumerated the chief, and indeed the only, difficulties we met with upon reading this Introduction to Astronomy, in which, we apprehend, there is much more to be praised than pardoned; and therefore recommend it to the perusal of those young gentlemen and ladies, who are desirous of obtaining a competent knowledge of astronomy, without being obliged to acquire any previous knowledge of geometry or mathematics.

X. *A Short Essay on Military First Principles.* By Major Thomas Bell. 8vo. Pr. 4s. Becket and De Hondt.

IT gives us pleasure to behold a performance, in which the principles of the military art treated of in so clear and rational a manner, as in the Essay before us. We are here presented, not with dry and arbitrary rules of martial discipline, drawn from the practice on the parade; but the author lays before us the grand and leading principles of the several kinds of military operations, and from thence deduces, by the fairest conclusions, every essential circumstance which regards the improvement of the art. This ingenious system is not only founded on the justest principles, but is also illustrated and supported by examples, both from ancient and modern history.

The

The following extract on first principles, will give our reader some idea of the performance.

‘ The first principle of the exercise of the firelock (and of all fire-arms) is, to make the man who exercises it, load as quick as it shall be possible for him to load, and be sure to hit the object fired at—be sure, as much as man can, to kill.

‘ All motions which have no relation to killing or maiming, which are neither offensive or defensive, are foreign to the weapon.

‘ Without firing at a mark, men will not be marksmen; and, without being sure to kill, soldiers are not in the best possible state for war.

‘ A battalion whose fire is certain and deadly, kills, stops, and conquers; a battalion, whose fire is unsure, is unkillling, will not stop, and may be conquered.

‘ The principle of the exercise of the sword, is to make the thrust sure, to give knowledge to guard, parry, and be certain of the cut.—Soldiers who wear swords, and do not exercise that weapon at all, or not fully up to its true principle, cannot bid fair to kill or wound their enemies, although liable to receive wounds and death themselves.—He who misses his thrust in charging, may be killed; and he who cannot parry, may be cut.

‘ The first principles of all bodily training for a soldier, are, to make him hardy and robust, capable to maintain health amidst fatigue, bad weather, and change of climate; to march at such possible pace, and for such length of time, and with such burden, as; without training, he would not be able to do—and to make him ready at all changes of position.—No training at all for these ends, or a slight one, cannot be consistent with true principles, must be the cause of infinite mortality among troops when they go to war, and be an absolute bar and impediment to many attempts and successes.

‘ The principles of all horse-training are nearly the same with those of the foot soldier.—That the horse be well broke, obedient to his rider, ready at all changes of position, vigorous, hardy, a good marcher with his burden, long winded, supple, and, in proportion to his make, swift.—Horses trained entirely up to the above points, are in the best possible state for war.

‘ The principle of all changes of position for a regiment, are, to make one or more fronts, to contract and re-extend the front in all its various modes: hence, one, two, or three different sorts of change cannot be sufficient, but a readiness and expertness in all must be necessary for the necessities of war.

‘ If

* If any particular sort of evolution is unpractised, a case in war may come that will demand such evolution ; and, if depth or extension are not in readiness when the occasion demands either, the enemy will sometimes be improperly opposed.

* The first principles of the manner in which all changes of position are to be performed, are, order, directness, and the greatest possible rapidity :—therefore all manœuvres in disorder, not done in the shortest way possible, and without the necessary, or the utmost possible rapidity, are essentially wanting.

* Disorder can never be proper to oppose an enemy.

* A change of position argues necessity, and all necessities of war must ever be best answered by quickness.—Hence all wheelings should be rapid, and those of foot, in general, by files, which are preferable to an uniform, entire wheel. In changing position, that method which soonest presents opposition and front to an enemy, must be best : hence, to change position by files, except in very particular cases, must be superior to any other method ; for if the body wheeling is more than a platoon, half of it will be up in front ready to fire in wheeling by files, before any front or opposition would be formed in wheeling by the entire, uniform wheel.

* The opposition, the charge of cavalry, depends not on fire, but upon the entire uniform front of the body to charge.—Hence all cavalry wheel uniformly and undividedly.

* The principle of all clothing and covering of any sort for the soldier, is to give the best healthful defence against the weather, and, at the same time, permitting a free use of the body and limbs.*

This Essay is wrote with energy and conciseness ; the soldier, the scholar, and the man of sense are conspicuous through the whole ; and we heartily recommend the perusal of it to all gentlemen of the military profession.

XI. *The Art of dressing the Hair. A Poem. Humbly inscribed to the Members of the T. N. Club, By E. P. Philocosm. and late Hair-Dresser to the said Society. 4to. Pr. 1s. 6d. Carnan and Newbery.*

THIS poem is not so didactic as we might expect it would be, from its name ; but this we do not consider as a defect, because *no man* who can relish a good poem pays any regard to the minute rules of hair-dressing.

We hope the title page of the piece is not without its poetry, or fiction : the author of it *should* never have been a hair-

hair-dresser, as he says he once was : the man who can write such fine verses, should never have thrown away his time on adjusting the inferior and insignificant elegance of a coxcomb.

However, if such has been his misfortune, he has here taken no small revenge on the *petit-maitres*. He has couched a delicate satire under his instructions ; his precepts throw poignant ridicule upon an art which they seem to patronize.

This poem contains many spirited strokes of moral irony, and some severe sketches of unpopular characters.

It well deserves the attention of our readers ; though it is more entertaining than uniform, more spirited than correct. The sentiments are just and lively ; the versification is vigorous and harmonious.

His invocation of Apollo is as humorous as it is new : and his description of the dull fop, who, though he had no docility at college, made a wonderful progress under the discipline of the curling tongs, might have a good effect, if unthinking coxcombs could be prevailed upon to reflect, and see the extravagance of their folly.

‘ Oh Phœbus ! patron of the sons of song,
God of the quacking and the fiddling throng ;
Let my low shop be with thy presence blest,
And all thy raptures struggle in my breast !
What tho’ untaught by art thy ringlets twine,
No engines scorch, or papillotes confine ;
What tho’, unshorn, the honours of thy head
In wild luxuriance down thy shoulders spread,
Nor bag hath dar’d enclose, or ribbon tye,
Nor borrow’d locks their friendly help supply ;
What tho’ no bristles thy smooth chin conceal,
But down eternal, innocent of steel ;
Let not in vain an honest Barber sue,
Tho’ ne’er the labours of his hand you knew ;
But like my razor makes my lines appear,
Smooth, tho’ not dull ; and sharp, tho’ not severe.
And since these hands, on many an empty pate
Ne’er form’d by nature for dispensing fate ;
Oft have been taught the mighty bush to lay,
Which gave the bearer privilege to slay ;
Who without learning had obtain’d degrees,
By stealing theses, and by paying fees :
Teach me what unguents will the loss repair,
When falling tresses leave the temples bare ;
What styptic juices will assistance lend,
Relax’d and weaken’d if the curls depend.

' Nor ye grave mortals, too severe and sage
 For the light follies of this sportive age,
 Frown, that I so much tenderness express
 For outward polish, and the arts of dress.
 Not he that thinks all night, and plods all day,
 Will captivate the fair, or please the gay ;
 Not letters, your absurd pedantic plan,
 Dress and the barber's art compleat the man.
 Oft have I known a youth, whose leaden skull
 His tutors curst, impenetrably dull ;
 Who toil'd from class to class with labour fore,
 Some little learning got, but flogging more ;
 Yet by my care into perfection grow,
 And tho' no scholar, prove a charming beau.'

Not to quote the following lines, would, to a certain degree, be injurious to society : they expose, with a laudable severity, a private, and a publick kind of robbery, which are too much practised amongst the great.

' In scorn see gloomy Harpax roll his eyes
 On paltry hundreds, as too mean a prize :
 When, doubling ev'ry stake, each lavish heir
 Draws a fresh source of courage from despair,
 He, like Drawcansir, rushes on the foe,
 And beggars ten Superiors at a throw.
 Blaspheming Verres damns his empty purse ;
 Ev'n soft Narcissus lisps out half a curse.

' If in Volpone a thousand arts you trace
 Beyond the native cunning of his race ;
 Must you not say ? tho' studious to admire ;
 Great is the son, but greater still the fire :
 This boldly soaring in a dangerous sphere,
 Plunder'd a nation ; that but strips a peer.'

In his description of a masquerade, there is a delicacy and poignancy of fancy, and a harmony of numbers which would not have been unworthy of Mr. Pope.

' In lucid chrystal flows the sparkling wine,
 Fruit of the Gallick or Iberian vine ;
 Soft thrilling melody dissolves the soul,
 And round in clouds Sabæan odours roll.
 In rush the motley throng ; of shape and hue,
 Strange as e'er fancy form'd, or pencil drew :
 Quakers that ne'er of inward light had heard,
 Fryars unshorn, and Jews without a beard ;

Nuns,

Nuns, with no title to the sacred name
 But what their hopes of absolution claim ;
 Pert Muffelmen that ne'r the Koran read,
 Spaniards all life, and harlequins all lead.
 Fame, on St. Paul's who took her awful stand,
 Sent the loud tale in thunder thro' the land.
 White's sullen offspring heard the piercing sound,
 And dropp'd their cards in terror on the ground :
 The Dilettanti trembled as it flew,
 Turn'd pale with envy, and blasphem'd Vertù.'

We shall now take leave of this gay satirist, A few examples discover genius to those who are susceptible of its effects.

MONTHLY CATALOGUE.

12. *The True Alarm.* 8vo. Pr. 2s. Almon.

ALthough we find no reason to retract the remark we offered upon the comparative view of this writer, it must be confessed the important facts laid before the public in the *True Alarm*, deserve attention. Many essential defects in the constitution and present conduct of the East-India company are clearly stated and exposed. Several mistakes, indeed, appear in the writer's relation of matters of fact ; but in general, his reflections and reasoning are judicious. Happy would it be for the public were it as easy to apply a remedy, as to point out the errors in the present management of affairs.

Our author is of opinion, that a—n should assume to themselves the sovereignty in India, leaving to the company only the commercial department. This measure, he affirms to be founded in right, and dictated by policy and necessity. We embrace sentiments diametrically opposite : the sovereignty in question was obtained by gradual steps, and a series of successful measures, taken in self-defence, authorized by charter, approved by government, agreeable to the laws of nations and communities, and supported at the risque, the expence, and with the blood of the company.

The vast encrease of power, influence, and money, which so rich a jewel in the crown would throw into the hands of m—s, might prove fatal to the liberties of this country. The novelty, the delicacy, and the injustice of such an infraction of compact, would excite apprehensions in the minds of all men, whose property depended on public faith. Stock would receive so mortal a wound, that many thousand families must

thereby be reduced to beggary. Trade, supposing the most favourable circumstances, would languish under the shackles of a military government. Jealousy, contention, and mutual injuries would prevail among the respective servants of government and the company. The commercial department would lose that weight and influence, which, in India, it must necessarily enjoy, to be able to form the investment. Revenues collected by military force, would soon become inadequate to the expences. The country would be forsaken by the inhabitants, and the disputed sovereignty, in a short time reduced, from one of the most populous, rich, and flourishing countries upon earth, to a naked, barren, and uncultivated desert.

These are the effects which, we think, would infallibly result from g——t's adopting the proposal made by our author. At the same time, we heartily join issue with him in wishing, that some effectual steps may be taken to secure the permanency to the nation of so invaluable a branch of commerce.

13. *The Patriots of Jerusalem petitioning Artaxerxes for a Redress of Grievances; a Parody: inscribed to the Supporters of the Bill of Rights: by the Author of Balaam and his Ass; a Parody.* 8vo. Pr. 1s. Griffin.

This little parody is intended as a satire on the party to which it is inscribed. The allusion, it must be owned, is not perfectly apposite, but it is supported with some degree of address; and contains more of rational and honest zeal, than of blind or virulent invective.

14. *Reasons for an Amendment of the Statute of 28 Henry VIII. c. 11. § 3. which gives to the Successor in Ecclesiastical Benefices all the Profits from the Day of the Vacancy.* 8vo. Pr. 1s. Payne.

The hardship, which this writer considers, is in the case of an incumbent dying a little before harvest, and his successor receiving the greatest part of the annual profits of the living, without assigning an adequate proportion to the representatives of a man who probably may have discharged the duty of the parish ten months out of twelve, and been at a considerable expence in improving the preferment.

The author offers several reasons for the amendment of the statute of 28 of Henry VIII, drawn from principles of justice, equity, and compassion.

This tract is drawn up in a masterly manner, and the subject seems to be deserving of some farther and more effectual enquiry.

15. *The Destruction of Trade, and Ruin of the Metropolis, prognosticated, from a total Neglect and Inattention to the Conservancy of the River Thames, &c.* 4to. Pr. 1s. F. Newbery.

The author of this pamphlet, under the signature Mercator, after having assured us that he is a merchant, a manufacturer, an Englishman, a brother of the Trinity, and also a moral man, proceeds to enumerate the several mistakes, blunders, and omissions, arising from the neglect, and inattention of those to whom the conservancy of the river Thames is consigned, and prognosticates nothing less than the destruction of trade, and ruin of this now flourishing metropolis. In support of this assertion, Mr. Mercator cites the following report of the committee appointed by the lord-mayor, aldermen, and commons of the city of London, in common council assembled, to take into consideration the petition of Robert and James Adam, James Paynie, Dorothy Monck, William Kitchner, and Richard Norris, to the right honourable the lord-mayor: ‘ That we have taken the said petition into consideration, and having also consulted our surveyor thereon, are humbly of opinion, that an embankment of the north side of the river Thames, from the angle formed by the York-building fire engine, and the wharf immediately below the same, in a strait line to a point in the said river, at the distance of one hundred feet from the wharf wall at the bottom of Salisbury street, in the liberty of Westminster, in a continued strait line along the middle of the said street, and from the said point, in a strait line, to the bastion on the west side of Somerset Gardens, would be of public utility, as it would tend to improve the navigation of that part of the said river.’ This determination our brother of the Trinity finds great fault with; and is of opinion, that the committee was led into this error by their surveyor; ‘ a man perhaps conversant enough in building houses, &c (continues our author) but what has his judgment to do with the navigation of the Thames, even suppose him not partially biassed, which, in single judgments, is not an uncommon case?’ This sort of discourse Mr. Mercator calls moralising upon his subject, we therefore apprehend the following extract will be sufficient for the reader to form a proper judgment of the philanthropy of the author, and the merit of his performance.

‘ It is the common order of human affairs, that men first consider themselves as the *summum bonum* of all projects they pursue, the public is only set up as a standard flag to attract approbation, the play is on the weakness of some, the wickedness of others, and the indolence or inattention of all; pre-

sumption does much, impudence more, and ignorance fills the scale, that outbalances all sense, judgment, and propriety.'

16. *Directions for bringing over Seeds and Plants, from the East-Indies and other distant Countries, in a State of Vegetation: together with a Catalogue of such Foreign Plants as are worthy of being encouraged in our American Colonies, for the Purposes of Medicine, Agriculture, and Commerce. To which is added, the Figure, and Botanical Description of a new Sensitive Plant, called Dionæa Muscipula: or Venus's Fly-Trap. By John Ellis, F. R. S. 4to. Pr. 2s. L. Davis.*

One of the principal methods, here recommended, for preserving seeds in long voyages, is that of inclosing them in bees-wax; but as there are also other useful means suggested, we could wish that all those who have it in their power to furnish their country with exotic vegetables, would peruse the treatise itself. For the gratification of the curious reader, we shall extract the author's account of a newly-discovered sensitive-plant, entitled *Dionæa Muscipula*, or Venus's Fly-Trap, from his letter to the celebrated Linnæus.

' You have seen the Mimosa, or Sensitive-Plants, close their leaves, and bend their joints, upon the least touch; and this has astonished you; but no end or design of nature has yet appeared to you from these surprising motions: they soon recover themselves again, and their leaves are expanded as before.

' But the plant, of which I now inclose you an exact figure, with a specimen of its leaves and blossoms, shews, that nature may have some view towards its *nourishment*, in forming the upper joint of its leaf like a *machine* to catch food: upon the middle of this lies the bait for the unhappy insect that becomes its prey. Many minute red glands, that cover its inner surface, and which perhaps discharge sweet liquor, tempt the poor animal to taste them: and the instant these tender parts are irritated by its feet, the two lobes rise up, grasp it fast, lock the rows of spines together, and squeeze it to death. And, further, lest the strong efforts for life, in the creature thus taken, should serve to disengage it; three small erect spines are fixed near the middle of each lobe, among the glands, that effectually put an end to all its struggles. Nor do the lobes ever open again, while the dead animal continues there. But it is nevertheless certain, that the plant cannot distinguish an animal, from a vegetable or mineral substance; for if we introduce a straw or a pin between the lobes, it will grasp it full as fast as if it was an insect.'

17. *A Short Account of the Waters of Recoaro, near Valdagno, in the Venetian State.* 8vo. Pr. 1s. Doddsley.

These waters issue from the Vicentine hills, which border on the Trentine Alps, about three hundred paces from the town of Recoaro, twenty-four miles from the city of Vicenza, and five from Valdagno. They are found, by chemical analysis, to contain an active, very subtle, and extremely elastic spirit, impregnated with a vitriolic acid; a great quantity of chalybeate principles, united with a small portion of alkaline earth; and a vast deal of a bitterish neutral salt, much resembling that of the Epsom waters in England. They are celebrated for their efficacy in many complaints of the stomach, such as weaknesses, heart-burnings, frequent vomitings, loathings or loss of appetite, irregular cravings, and indigestions; in the first stages of the scurvy; in the jaundice; in nephritic pains, proceeding from gravel, or small stones in the reins; in heats of the urine; in stranguries; in hysteric and hypochondriac disorders; in the chlorosis; in barrenness; too violent flowings of the menses; the fluor albus; the piles; and in the relics of long periodical fevers.

* In short, says the author, these waters are good in so many and such cruel disorders, that several persons, well acquainted with their virtues, have thought it would not be doing them too much honour, to bestow on them the title of a Panacea, or Universal Remedy.*

18. *Experiments on the Cause of Heat in living Animals, and Velocity of the nervous Fluid.* By John Caverhill, M. D. M. R. C. P. F. R. S. 8vo. Pr. 1s. 6d. Robson.

Almost a whole hecatomb of poor rabbits has here been cruelly sacrificed, to prove—what? That the heat in living animals is diminished by the destruction of the nerves; a proposition which required no farther experiments to confirm. But it is not our humanity only that is shocked by these experiments; for the inferences deduced from them, do violence even to reason itself. This author proceeding upon a preconceived hypothesis, that the fluid of the nerves is of a gross earthy nature, alledges, that it is moved with a velocity not exceeding in its progression the space of one inch in twenty-four hours; and yet from the inconsiderable attrition which would result from this motion through the soft and unelastic tubes of the nerves, he would derive the cause of all animal heat. We shall only observe, in regard to this theory, that there is an infinite difference betwixt the motions excited in the nerves, when intire, by volition, or the influence of the soul, and those which are produced by the irritation of di-

vided nerves; and that no arguments drawn from the latter phenomena can ever be admitted as conclusive of the natural operations of the former. Were the nervous fluid really of so gross a nature, and moved so slowly as is alledged by this author, why should it alone of all the animal fluids be invulnerable? Or could we reasonably suppose it to be a competent instrument for the instantaneous conveyance of sensation, and the emotions of the mind?

19. *The present State of Midwifery in Paris. With a Theory of the Cause and Mechanism of Labour.* By A. Tolver, Man-Midwife. 8vo. Pr. 1s. 6d. Cadell.

This treatise contains a plain and judicious abstract of the art of midwifery; and we are persuaded, will be read with pleasure by all the obstetrical profession.

20. *The Ladies New Dispensatory, and Family Physician.* 8vo. Pr. 2s. 6d. Robinson and Roberts.

This little volume contains such clear and concise directions for the cure of diseases, that it cannot fail of being understood by the ladies with facility, and read with great profit. The prescriptions, likewise, are remarkably simple, elegant, and efficacious; and it may be esteemed, upon the whole, as the completest and most useful production of the kind.

21. *Letters to the Ladies, on the Preservation of Health and Beauty.* By a Physician. 8vo. Pr. 2s. 6d. Robinson and Roberts.

The author of these letters informs us, that they are intended as a supplement to the well-known Sermons to Young Women; and that, as the preacher has delivered such precepts as may improve and adorn the mind, he (the author of the Letters) instructs his fair correspondents in the art of preserving external beauty. It would, indeed appear, that this physician general to the young, the gay, and the beautiful, as he styles himself, is by no means a stranger to the cosmetic art: and there are so many lively strokes of gallantry, as well as useful rules, and pertinent observations, in these Letters, that we make no doubt of their meeting with a very favourable reception from the ladies. The following letter may serve as a specimen of this agreeable production.

‘ Having, in my last letter, directed the most effectual methods for improving and preserving the complexion, I shall now consider the means made use of to disguise it, namely, the expedient of painting.

‘ After carefully analyzing all the cosmetics which have been imposed upon the world under various denominations, I can

can affirm that there is not one to be found, which is not absolutely incapable, either from its texture or the quality of its ingredients, to answer safely or effectually the purpose for which it was intended. If the substance is a powder, and dry, it may exhibit a higher complexion, but can never reflect that polished clearness attendant on a delicate skin. If, on the other hand, it is plastic and adhesive, it affords a more shining varnish, but totally stops the perspiration; and, if spread over a considerable surface, may, in time, produce such disorders as it is impossible to extirpate. Who knows not the unhappy fate of the beautiful *Clarissa*? Adorned by nature with all the charms that could accomplish the fairest of women, her insatiable soul still panted for farther admiration. She betook to the pernicious resources of art. Her face, her neck, her breasts that rivalled celestial beauty, were daily anointed with the Stygian application. The indispensable exhalations of the vital fluid were detained; and, in all the triumph of superlative beauty, she fell a sacrifice to the ambition of false allurement.

‘Learn hence to abandon a practice so injurious to your constitutions, ye who value the true happiness of life. Though the lilies and the roses combine in your cheeks, will they flourish if the canker has seized them? Behold the artless nymph of the valley: no paint ever touched her face: and yet, *** in all the pomp of colouring, is not to be compared with her. It is health that gives fragrance to her lips: it is health that gives bloom to her countenance: it is health that gives lustre to her eyes. O! let not, then, ye lovely objects of my care, let not false refinement induce you to destroy that inestimable blessing!

‘But could this treacherous art even be practised with impunity, what pleasure is it capable to yield? Can it ever inspire your souls with that conscious delight which results from the possession of native charms? Can it ever elude the keen penetrating gaze of your lovers? Yes, it may elude. But short will be the triumph of imposture: and when the wanton hours lead on to closer dalliance, adieu! love, beauty, and enjoyment.

‘Wherever, therefore, my amiable ladies! wherever the bloom of youth is defective, attempt not to increase it by methods so inadequate and destructive to all gratification. But if your beautiful complexions have been impaired by diseases, apply to extirpate the cause, and returning *Hebe* will again light up your charms, in the inimitable painting of nature.’

22. *Theodora, a Novel.* By the right honourable Dorothea Dubois. In two Volumes. Pr. 6s. Nicol.

As lady Dorothea Dubois tells us in her advertisement that she is 'impelled by more *pressing motives* than a vain desire of applause to subject her volumes to public inspection,' she has secured herself from a *severe* review of them. When a writer, particularly a female one, is prompted by *necessity* to take up her pen, criticism ought to give way to compassion. Lady Dorothea calls her 'Theodora' a novel; but we cannot possibly look upon her as a mere novellist, though we apprehend she has in several pages given the reins to her imagination. In short, as the ground-work of this novel has appeared lately in most of the news-papers, we think it needless to relate again the A—a story with fictitious names. We sincerely pity lady Dorothea as a woman of distinction in distress; but, as impartial reviewers, we must own, that we cannot think the emolument arising from the publication of her novel will be adequate to her wishes.

23. *The Unhappy Wife: A Series of Letters.* By a Lady. In two Vols. 12mo. Pr. 5s. Newbery.

We were inclined when we had read this Series of Letters to be rather severe upon the writer of them; but the words in the title-page, 'By a Lady,' checked us in our critical career. The productions of a lady ought not to be condemned with asperity, unless they transgress against that delicacy and decorum by which the fair sex should always distinguish themselves.

The letters between lord Gould, lady Sappho Varley, and some other personages, seem to have been written with a design to make the readers believe that they would acquire new lights with regard to a late memorable affair in the *great world*; but we do not imagine, from the construction of the letters themselves, or from the matter contained in them, that the lovers of secret history will reap much amusement, or gain much satisfaction by the gratification of their curiosity.

Lord Gould, a married man, having been long *fighing* for lady Sappho, persuades her to reject all the honourable overtures which are made to her, and to fly with him out of the kingdom, or, in the language of the letter-writer, 'to leave the land.' She refuses him, however; and, to oblige her brother, marries a Sir John Varley, whom she cannot endure. Her coldness and indifference disgust him to such a degree, that he uses her, according to her own account of his behavi-

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our to a female friend, extremely ill. This friend is also not a little inconsistent in her carriage; in *one* letter she advises her to act discreetly, and to give up all thoughts of lord G—; in the next, to make herself easy, and please herself. Lady Sappho, after having written several letters and advertisements, neither entertaining nor instructive, meets his lordship at an inn in Wood-street. From that inn he carries her off—whither?—Ay, there we are left entirely in the *dark*. And if such epistolary productions as these were never brought to *light*—we must not forget what we advanced in the introduction—yet we cannot help declaring that we think our *authoress* might employ her time more *usefully* with her *needle* than with her *pen*.

24. *The Happy Discovery. Two Vols, 12mo. Pr. 6s. Lownds.*

This novel is written with a good design. The author seems to have read Mr. Richardson's *Clarissa* with pleasure, because he has thought proper to join the train of those novelists who endeavour to raise themselves to literary reputation by working after so great a master of the human heart.

Miss Emily Cresswell, being left by her father in the power of a mother-in-law, is addressed by a Mr. Lovegrove, supposed to be nephew and heir to lord viscount B——. Her mother is strongly inclined to have her married to Mr. Sands, but she, having a particular dislike to this gentleman, elopes with Lovegrove. Lovegrove endeavours to take advantage of her being in his power, but is prevented just as he is upon the point of executing his design, by Mr. Barclay, who had long admired her. Barclay, finding afterwards that Lovegrove was Emily's own brother whom her mother had caused to be sent abroad that she might enjoy his estate, hastens to put a stop to the matrimonial proceedings, and comes but just time enough to save the lady's honour, who rewards him for the *happy discovery* with her hand.

We have already said that the author of this performance seems to have read Mr. Richardson's *Clarissa* with pleasure; we cannot add with profit; however, we are of opinion, that though the faults of the work are many, it has sufficient merit to exempt it from critical damnation.

25. *Six Pastorals: to which are added, Two Pastoral Songs. By George Smith, Landscape painter, at Chichester, in Suffex. 4to. Pr. 2s. Doddsley.*

Though poetry and painting are allowed in general to have a great affinity to each other, few persons have been known to possess, in any eminent degree, the united powers of the
pen

pen and the pencil. The imagination may roam so much at large in any one of those walks of genius, that it is rarely tempted to make an excursion into the province of the sister art. But if ever such a curiosity arises, it must happen most naturally in those who cultivate either pastoral poetry or landscape painting: for these are the regions of fancy which lie most contiguous to each other; and rural life and tranquillity are alike the objects of both. The profession to which the ingenious author of this performance is devoted, furnished him with many opportunities of studying nature in the most pleasing points of view; and we must acknowledge that he has copied her beauties with no mean or undistinguishing taste. There is, besides a novelty in the sentiments and images, so different from the dull similarity which is usual in pastoral compositions, that shews the author to have drawn his ideas more from the original object, than from the transcripts of others. The following remark has a simplicity in it, which is well imagined,

‘ Already o’er yon hill the sun appears,
And thro’ the fruit-trees gilds the yoking steers.
See on the kitchen wall, with ballads gay,
The early sun-beams quiver thro’ the spray,
Now Rosamond they leave, and sink apace,
To tremble on the lines of Chevy-chace.
’Tis five exactly when they gild the tack
That holds this corner of the Almanack.’

The description in the next quotation is beautiful, and concludes with a well placed Alexandrine.

‘ Yon shepherd boy, see where he idly strays,
And by the river with his spaniel plays;
Till thy return he’ll keep a watchful look:
I’ve known him, when a child, with scrip and crook,
Climb the lone hills behind the woolly drove,
And all alone upon the mountains rove.
His play was bowling pebbles to the vales,
Or blowing thistles down to wanton gales.
Sometimes with wildest notes his pipe he’d fill,
And stop the trav’ler with his early skill:
While to his music danc’d his fav’rite Tray;
And thus he’d weary out the longest summer’s day.’

Mr. Smith has, in fact, transplanted many agreeable images into the province of pastoral poetry: and his versification, which is generally harmonious, is often not destitute of elegance.

26. *A Collection of Hymns adapted to public Worship.* 8vo. Pr. 3s. Buckland.

This is the most copious, and the best collection of hymns we have seen. The compilers, messieurs Ash and Evans of Bristol, inform us, that there are as many original compositions in it, as make nearly a fourth part of the volume. The rest are selected from the works of Doddridge and Watts, from Merrick's Translation of the Psalms, the Spectator, and other publications.

27. *Diotrephes admonished: or some Remarks on a Letter from the Author of Pietas Oxoniensis to the Rev. Dr. Adams of Shrewsbury; occasioned by the Publication of his Sermon preached at St. Chad's, entitled A Test of true and false Doctrines.* 8vo. Pr. 1s. White.

This pamphlet contains a vindication of the principles and conduct of Dr. Adams, with respect to the sermon which gave occasion to the present dispute; and some observations on the sentiments and positions of his antagonist, with two or three strictures on the general strain and tendency of his letter to the doctor.

The author writes with coolness and moderation, and endeavours to vindicate his friend, without paying any regard to the doctrines of the church. 'For, says he, I have a much better opinion of the doctor's learning and judgment, than of any one of the compilers of the articles, homilies, and common prayer.' From this, and other expressions of the same kind, the reader will perceive, that whatever Dr. Adams may be, the reformers are under very little obligations to this writer for his remarks. He proceeds to defend subscription upon the plea of those, who contend for a latitude of interpretation.

28. *The Admonisher admonished: Being a Reply to some Remarks on a Letter to the Rev. Dr. Adams, of Shrewsbury. By the Author of Pietas Oxoniensis.* 8vo. Pr. 6d. Dilly.

In this Reply, the author remarks, that 'every inch of ground which he had gained by labour, is yielded over to him by his competitor without opposition: that the grand point, which he endeavoured to establish throughout his whole piece, was an irreconcilable variance between the doctrines contained in Dr. Adams's sermon, and the Thirty-nine Articles, which, he says, is acknowledged by this writer, when he confesses, that the doctor esteems an article of the church as nothing but mere *brutum fulmen*;' that he has a much better opinion of the doctor's

doctor's learning and judgment than of any one of our reformers; and that however fully the author of *Pietas Oxoniensis* may be persuaded of a strict harmony between the sacred oracles and the articles, liturgy, and homilies, others are as fully persuaded of the contrary.' This writer goes on and urges his former plea, against those who subscribe to articles which they do not believe; and insists, that, upon the scheme of the remarker for allowing a latitude of subscription, any papist might hold a benefice in the church of England. In the latter part of his performance he intimates his suspicions, that his opponent is a dissenter, and observes, that if these surmises are just, it will be easily to account for the contemptuous manner in which he has treated the church and the reformers.

29. *The first of a Series of Letters to the Author of Pietas Oxoniensis, in Answer to his Letter to the rev. Dr. Adams, of Shrewsbury.* 8vo. Pr. 9d. White.

This is a sensible tract on the use of reason in religious enquiries, in opposition to the writer of the letter to Dr. Adams, who says, 'that man's reason cannot attain *any knowledge* of the nature and attributes of God, because God is incomprehensible.' Our author has manifestly the advantage of his antagonist in this dispute, and clearly shews, from plain declarations of scripture, and from fact, that man by the exercise of his rational faculties can attain *some knowledge* of the nature and attributes of God. His knowledge he observes, consists in the following particulars:

1. To use St. Paul's own words,—*The invisible things of him*, his Being and Perfections, which are invisible to our bodily eyes, *even his eternal Power and Godhead*, or universal dominion and providence, over the whole creation.

2. That he is Goodness itself, and loveth his creatures.

3. That he is intimately present every where, with all things, and with all persons.

4. That a pious and well directed mind is his delight, and that he punisheth the wicked.'

The author has made some judicious remarks on the absurdity of those who set reason in opposition to divine revelation.

30. *Reflections on the seven Days of the Week.* 8vo. Pr. 1s. Rivington.

These reflections are said to be the production of a female author, lately deceased. They are written in the usual strain of religious meditations, and seem to be the result of good sense, and exalted piety, without any tincture of enthusiasm.

31. *Fugitive Political Essays, which have appeared in the Public Advertiser during the last Winter, 1769 and 1770, under the several Names of Old Slyboots, Faction, Hortensius, A Lover of Consistency, &c.* 8vo. 3s. Richardson and Urquhart.

We have formerly read several of these essays with great pleasure, and are persuaded that the more discerning part of the public will not accuse us of any partiality, when we give it as our opinion, that they are written both with humour and good sense.—The arguments used by the author are generally strong and convincing; and his raillery is directed rather against the political conduct, than the persons, of the opponents of government. Though it is probable, that these fugitive essays were originally published in haste, they are unworthy of being perused at leisure, and may afford, to the disinterested reader, both entertainment and political instruction.

32. *Foote's Prologue Detected; with a Miniature-Prosé Epilogue of his Manner in speaking it.* 8vo. Pr. 1s. Williams.

Never had we the mortification of reviewing such dull, stupid, and malicious stuff as is contained in this pamphlet. From beginning to end, there is not the faintest gleam to be perceived of wit, humour, or argument. The whole is an invidious and impotent attempt to traduce the character of a gentleman whose dramatic abilities have deservedly raised him to the highest reputation with the public; and by this illiberal and injurious attack, our indignation is the more strongly excited, as the celebrated prologue, which has given rise to this contemptible piece of absurdity, does honour to the British theatre.—But we congratulate Mr. Foote, as friends to genius and literary merit, on that accession of applause and public favour, which must naturally accrue to him from such virulent and desperate efforts of envy and malevolence.

33. *A Candid and Impartial State of the Evidence of the very great Improbability that there is discovered by M. Le Fevre, from Liege in Germany, a Specific for the Gout.* 8vo. 1s. Kearsly.

This pamphlet is a very sensible examination into the pretended efficacy of Le Fevre's specific medicine; and we entirely agree with the author in the validity of his arguments against it.

34. *An Analysis of the Thoughts on the Cause of the present Discontents, and of the Observations on the same.* 8vo. Pr. 1s. Robinson and Roberts.

In this ingenious performance, the writer traces, with great address and shrewdness, the turnings and doublings of the celebrated

celebrated Mr. B——, whose latent views he lays open to the public.—Like a polite and well-bred man, he gently approaches the patriotic Mrs. M——y, pays her a genteel compliment, and immediately retires. From this circumstance, and some peculiar modes of expression, we are inclined to believe, that the author is either a *foreigner* or a *nobleman*.

35. *Reflections occasioned by reading a scurrilous Paper, intitled, N° 134. North Briton. With Remarks in Vindication of the Army.* 8vo. Pr. 6d. Millan.

A cool, though spirited, vindication of a very useful body of his majesty's subjects, against the inflammatory invectives of a popular author.

36. *Genuine Copies of the Love Letters and Cards which have passed between an illustrious Personage and a noble Lady, during the Course of a late Amour.* 8vo. Pr. 1s. 6d. Brown.

A literary fraud, against which the laws of this country have not provided a proper remedy.

37. *The Passion: an Oratorio. As performed at the Theatre-Royal in Covent-Garden.* 8vo. Pr. 1s. Griffin.

'Passion, and pathos, totally forgot*.'

38. *A Discourse addressed to the Minority. By a primitive Ebrew.* 8vo. 1s. Fell.

The ravings of a political bedlamite.

39. *The Modern Book-keeper; or Book-keeping made perfectly Easy, &c. By W. Squire, Master of the Academy in Whitecross-street,* 8vo. 1s. 6d. Cook.

A new method of advertising a school, from which we hope the master will derive some advantage, as he appears to be sufficiently acquainted with the necessary art of book-keeping.

40. *A Sermon to Tradesmen.* 8vo. Pr. 6d. Cadell.

This discourse in stile and manner very much resembles the Sermons to Young Women; and may be read with advantage by those tradesmen who are sincerely disposed to receive instruction from sermons.

* See Mr. Foote's New Occasional Prologue.

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